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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

Sermons.

NO. XIII.

SELF-DISTRUST, WATCHFULNESS, AND PRAYER.

Mark xiv. 38.—*Watch ye and pray, lest ye enter into temptation.*

This command of the Savior is full of instruction. He gave it in his hour of agony, to Peter, James and John; but to Peter with some particularity of address. Peter had reposed too much confidence,—not in the strength of his attachment to his master, for that was of immovable firmness,—but in the warmth and weakness of his heart, in the passionate impulses and accompanying timidity of his character. 'Simon,' said the agonized Savior, 'sleepest *thou*? couldst not *thou* watch one hour? *thou*, whose spirit is so ardent, whose heart is so warm, and whose promises of faithfulness have just been so vehement and impassioned?'

A milder, a more gentle rebuke, never proceeded from human mouth. Nothing could have been more tender, or more touching, than this delicacy of reference; and nothing could have been more appropriate, than the caution of the text;—Watch ye and pray, lest *you yourselves* come into these same trials.

As I have already observed, there is salutary warning in this passage; and I would impress its power upon every heart. The doctrines it impresses, are threefold: 1st. a consciousness of human imperfection; 2d. the necessity of exercising vigilance over your hearts and behavior; and 3d. supplication to the Supreme Being to preserve you from trial, or deliver you from evil:—self-distrust, Christian watchfulness, and prayer.

I. The first doctrine claiming your regard, is *self-distrust*. Do not imagine I mean unreasonable diffidence; a feeling so apprehensive of doing wrong, as never to do right. I *wish* you to discover decision both in your sentiments and your conduct: it is the glory of a rational being,—it is the glory of a Christian. Peter discovered, indeed, temerity in promise and timidity in performance; but thirty years after that melancholy night, when he denied his lord, at the period when he composed his first epistle, he manifested the true wisdom of experience. Be always ready to give an answer, he enjoined with meekness and respect, to every man who asketh you a reason of the hope that is in you. The self-distrust I would recommend, is something more than freedom from rashness: it is a deep sense of human frailty relying upon divine sufficiency.

All heart and impulse, Peter was over-confident of himself. He was most sincere no doubt, in that devoted enthusiasm he expressed. How could he then deny his beloved lord? From motives resembling these: Knowing his master to be in possession of miraculous powers, and entertaining views of the Messiah extremely erroneous, he hardly expected to have his fidelity immediately brought to the proof. Besides, talking of imprisonment and death, is a very distinct thing from seeing them momently impending. In a word, Peter was an imperfect Christian. He has been stigmatized as timid or cowardly. In that soul-trying exigence, he was so; but justice requires you to remember, that he showed *more* courage than his companions. True, he exclaimed with vehement emphasis, 'Even should I die with thee, I will never deny thee;' but the historian adds, 'and thus said they *all*;' and when his master was apprehended, *he* made the only resistance of which you have any record. They had but two swords; but of those two he wielded the only one that seems to have been drawn, and not without some execution; and when the disciples all forsook Jesus and fled, Peter and John alone hovered near their lord: they alone followed him to the palace of the high priest. They were both moved to this procedure by affection; and if one of them uttered an untruth, it was with no malicious design, but solely to preserve himself from suspicion and arrest as an accomplice.

Still, though fear of seizure prompted the falsehood, it was altogether unjustifiable; and you cannot wonder that he went out and wept bitterly: you cannot wonder, that when the Lord turned, and LOOKED UPON HIM, he was overwhelmed with astonishment,—a deep sense of his weakness and unworthiness;—that he rushed from the palace, and in the solitude and silence of night burst into tears,—tears of memory, tears of self-condemnation, tears of the bitterest remorse. You see him the oldest disciple, now in the full meridian of manhood, weeping alone, and you see a most affecting sight. You are disposed to weep with him. But pause and reflect: the warning he affords you is something more profitable than tears. You perceive that a more intimate knowledge of himself, a consciousness of his imperfect virtue, would have preserved him,—preserved him from rash self-confidence,—saved him from his deplorable disloyalty and fall. Yes, this true friend of Jesus, thus betrayed by circumstances and the infirmity of his nature into a momentary defection, is an impressive warning to all Christians. He seems to proclaim to you: 'Remember me,—me who promised to defend, but shamefully denied my master. Be more moderate and composed in your promises, but resolute and unmoved in performing them. Be sensible of this truth, that your maker has granted your soul the powerful nerve of resolve; but still rely upon the support of an arm that is almighty. For the energies imparted, fail not to be grateful; fail not continually to exert them. Remember for your encouragement, that while with fear and trembling you strive to accomplish your salvation, God is working in you both to will and to do,—aiding you to resolve and aiding you to perform. At the same time, be not presumptuous: remember the vehement warmth, the unmanly fear and falsehood, the bitter agony of Peter, and cease not day or night to be watchful.

II. By considerations of this nature, you come to the second doctrine of the text; you perceive the necessity of *christian watchfulness*. Every human being that lives to maturity of reason; every human being that has a probationary life committed to him, is exposed to evil. This is the inevitable lot of man, since without trial you could give no proof of goodness. God commands you that seem to stand, to take heed lest you fall. God commands: he is therefore faithful, and will not suffer you to be tried above your ability; but with the trial, he will provide a way for your escape. He promises to proportion your burden to your strength. This is no more than you would anticipate; anticipate from a Being of infinite perfection. But the strength he has imparted, he requires you to exert; for unless you do exert it, you have it imparted in vain. Peter was not tried above his ability to bear. Had he fortified his heart by confidence in his master, instead of confidence in himself; had he believed in God, and believed in Christ; that is, had he reposed confidence in the Supreme Being and his master; had he felt the conviction, that the miraculous works of his master must have been wrought by divine power;—he must have been assured, that the Father who commissioned, would not abandon his Son; and had he been watchful over himself, he could never have committed the folly of uttering three falsehoods so improbable and so useless. His master had given commandment: 'Swear not at all;' but so imperfectly had his heart become moulded to spiritual views, that he attempted to confirm even falsehood by swearing. Unhappy Peter, how miserably fallen! how humble even in his own estimation! Can this be the man, who expressed his attachment with such enthusiasm of sentiment and manner? My friends, he knew not himself: he was not watchful over his weaker nature. He had expected a temporal Messiah; but now, when he saw him whom he had acknowledged to be the Christ, the son of the living God;—when he saw him brought to judgment, and about to be condemned to death,—his hope and assurance almost sunk in despair. Blessed be God, he gave the world a lesson of caution and humility. Blessed be God, he afforded encouragement to repenting sinners. He rose elastic from his degradation. The Savior pitied his irresolution; but he knew, at the same time, that his heart was composed of the best materials of heaven. Immediately after his resurrection, he gave a most touching testimonial of his tenderness to Peter. Go, said he by his angel, go tell his disciples, and Peter, that he goes before you into Galilee.

I cannot avoid observing, that the change of character discovered by the disciples, and particularly by Peter, 50 days afterward, when the supernatural illumination was communicated, affords a powerful corroboration of the truth of the gospel history. You have witnessed Peter's melancholy state of mind, when he denied the master he loved so tenderly: listen to his fearless developements now. 'Ye men of Israel, hear these words: Jesus of Nazareth, a man from God, manifested among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered up to you by the determinate counsel and preordination of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the bonds of death.'

Hear again: Then Peter, filled with the holy spirit, said: 'Ye rulers of the people, and elders of Israel, if we be examined this day concerning the good deed done to the infirm man, by what means he hath been restored; be it known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, but whom God raised from the dead, even by him doth this man stand here before you well.'

Such was the power of divine illumination. To the powerful evidence arising from this bestowal, you, my hearers, are born heirs. Favored with such advantages, it becomes you to be watchful, lest you sin against peculiar light; and if you have sinned like Peter, be thankful to your Maker for the power he communicates of emancipating yourselves from evil. Be watchful over the thoughts of your hearts, the words of your mouths, and the actions of your lives. Be so watchful as never to come under the dominion of a known sin. Distrusting your own wisdom and strength, relying upon those which come from above, and exercising unremitted vigilance over your Christian walk,—these virtues you are to esteem auxiliary to this blessed attainment.

III. But, in the third place, the Savior adduces another virtue of indispensable importance: it forms the third and last doctrine of the passage under consideration. This is prayer: pray that ye enter not into temptation or trial.

There is a beautiful exemplification of this devotional spirit, recorded in the first chapter of the Acts. Of the Christian converts and eleven disciples, of certain women and Mary the mother of Jesus, with his brethren, it is said: These all with one mind continued in prayer and supplication. It was now a most interesting period,—the period that intervened between the ascension of Christ, and the communication of the spirit. Christ had commanded his converts, after their return from Galilee, not to depart from Jerusalem, but to wait for the promise of the Father. This promise of the Father, or baptism of the spirit, was accomplished in about seven days; and as a preparation for this great event, nothing could have been more suitable than the course they pursued. Their Christian unanimity, and devotional exercises, prepared them for the reception of miraculous endowments.

My friends, you have no right, at the present period, to expect any miraculous bestowal in answer to prayer: the Israelites, after reaching the land of promise, might as well have looked for showers of manna. It seems to be a principle, in the divine economy, not to make superfluous grants. The purposes of inspiration were accomplished in the apostolic age by the establishment of Christianity; that once effected, its divine principles were left to their natural operation. But although you cannot anticipate from prayer the power of working miracles, there is something,—something, too, of unspeakable moment,—which you may anticipate from observance of this command. I allude to that spiritual influence, recognized in our text,—that mysterious aid, which helps your infirmities, preserves from temptation, delivers from evil, purifies your affections, and composes your spirit for earth and heaven. Had Peter been more watchful over his infirmities; instead of yielding to the pressure of sleep, had he repaired to that infinite Source of sufficiency, to which his lord had directed him, and to which he repaired himself; he would have been saved, I doubt not, from the offences and the sufferings of that fatal night.

My hearers, take warning from this example. You are exposed to temptation as well as Peter; and the same self-confidence, the same want of watchfulness, the same indevotion, which he discovered, will lead to consequences equally to be deprecated.

There are many ways of denying Christ, beside that of denying that you know him. In one sense, it was most true, as Peter exclaimed, that he did not know the man. Most assuredly he did not know him, any more than he knew himself; for had he known this son of the Highest, had he appreciated his divine character, had his heart been deeply imbued with evangelical truth,—he could never have shown himself so weak and unworthy.

My hearers, every man is a Peter, when he deserts the cause of his Redeemer;—when he lives in opposition to his commands;—when he yields to the subjugation of sin;—when he experiences none of the power of his gospel on his soul; when its promises of divine comfort and peace find no avenue to his heart.—I speak not of the grosser vices: these are a sure passport to perdition. But you all deny your lord, while you continue unwatchful. You all deny your lord, while you have no communion with the Father of your spirits. You all deny your lord, when you remain uninfluenced by his blessed religion; when you refuse to welcome his ordinances; when you live without holiness, as if Christ had never lived; when you die without hope, as if Christ had never died, risen, and ascended.

I have now presented some developements, which I proposed to present, of self-distrust, christian watchfulness, and habitual devotion;—three grand principles of Christianity,—three grand rules of life, which, in the name of the agonized sufferer of Gethsemane, I entreat you all to observe while you live.

I close this subject with a single observation: an observation applicable both to yourselves and those who address you. Every man who addresses his fellow-men, desires that his reasonings and persuasions may accomplish their purpose. *Mere speaking into the air* is most discouraging and painful. Every man, too, that is disposed to *listen* to reasoning and persuasion, wishes to gain something of light and confidence, something of encouragement and vigorous resolve, to animate him in his remaining course. We do not assemble here, I trust,—either speaker or hearer,—to wile away an hour in amusing pastime. No; we meet for mutual improvement, both intellectual and religious. I am not alluding, now, to that part of our services, which I esteem incomparably the most important,—I am not alluding to our communion with the Omnipresent, the devotional intercourse with which He indulges us:—I am speaking of the views I unfold of duty and acceptance. According to the custom of our age and country,—I may say, according to the earliest establishment of Christianity,—it is my province to present, in the clearest and most scriptural light I am able, the duties of a true Christian. It is my study and aim, I need not declare, to render my representations as well attractive as unambiguous and edifying. It is *your* province and wisdom, if you understand and approve the views I present, to embrace them as your own,—to feel their influence, and follow their illumination.

Again I ask, why do you assemble in the house of your Father? Not only to give him worship and glory,—not only to ascertain the direction of this pathway of blessing; much more remains to be done, before you are blessed in your deed. You retire from hearing the divine word to *tread* that pathway of blessing; otherwise you continue as unblessed as you were: it may be, you become more unblessed. That pathway of exertion, and that alone, leads to the rest of heaven. Gladly would the ambassador of Christ reveal to you,—gladly would he secure for himself,—a less arduous ascent to glory. But to employ the vigorous comparison of a man of genius, in applying to an ambassador of the Messiah, you 'choose a chamois-hunter for your guide. Your guide will, indeed, take you the shortest way, will save you many a wearisome and perilous wandering, and warn you of many a mock road, that had formerly led himself to the brink of chasms and precipices, or at best in an idle circle to the spot from whence he started. But he cannot carry you on his shoulders: you must strain your own sinews, as he has strained his; and make firm footing on the smooth rock for yourselves, by the blood of toil from your own feet.'*

My Friends, would you be successful in your christian enterprize,—superior to the trials and adversities of life? Exemplify the vigor and faithfulness of men who are in earnest. Be not forgetful hearers, but active performers, of duty. If, in this temple of the most High, you attain to views of eternal moment, go to your homes and your pursuits to observe and enjoy them. Every day look into the gospel,—that perfect law of liberty, that faithful mirror of a true christian,—and whatever features of truth you discover there, fail not to be guided by their influence. Thus hearing, thus examining, and thus doing, you attain to your Maker's blessing; and what is a consideration of momentous import, these are the only medium of promise which he has been pleased to reveal. O then, my friends, if you would promote the welfare of your noble nature, listen to the voice from heaven; remember its miraculous power; devote yourselves, heart and hand, to all the duties of a christian it enjoins; and as He who cannot lie is true, you shall be blessed in their performance. Be watchful and given to prayer: then whatever temptations may assail your peace, you will be enabled, through the favor of the Almighty, to rise superior to their power.

* Coleridge's 'Friend.'

FOR THE REGISTER AND OBSERVER.

SPREAD OF THE CATHOLICS IN THE UNITED STATES. No. 21.

ZEAL OF THE CATHOLIC PRIESTS, AND THEIR SUCCESS IN KENTUCKY.

Another element in the means of spreading the Catholic religion, and sustaining the Catholic power, in the United States, is the devotion and zeal of the priests and bishops to their cause. In general, they are certainly not behind those of any other denomination in this respect. Some of the Catholic missionaries, particularly the Jesuits, in past ages, in foreign countries, are proverbial for the devotion which they have shown, and which is worthy of the best of causes.

In the survey of the Catholics in the United States, in which we are engaged, it seems proper for us now, to make some extracts from a foreign periodical to which allusion has before been made, and in which are shown the zeal of the priests in this country, and the success of that zeal in the cause, and the sympathy and views also of the Catholics in Europe in the same cause. We refer to the 'Annals,' published within the last few years at Lyons and at Paris, by the Association in France for the Propagation of the Faith. These Annals contain a correspondence and remarks relating to the American Mission. Some of the first extracts which we shall make, relate more particularly to the Diocess of Bardstown, which comprehended at that time, in 1825, according to the editor, 'the states of Kentucky, Tennessee, Indiana and Illinois, the whole population of which amounts to 1,397,450 souls comprising 207,930 slaves. This population, in which are found not more than 30,000 Catholics, is spread over a surface a hundred leagues wide and two hundred and forty in length.' (*Quarterly Register*, II. 192)

In these Annals for 1825, it is stated by the editor, in giving an abstract of information contained in preceding numbers of that work, that 'in the first and second numbers of these Annals we inserted two articles respecting Kentucky. We then stated the condition of the Catholic Religion in this vast mission. Since that time the good which had been commenced has been confirmed, and truth has obtained new triumphs over error. Daily conversions, although not of a splendid character, are crowning the labors and animating the zeal of the venerable Bishop [Flaget] of Bardstown, and his indefatigable helpers. The Jubilee was preached in succession and with effect throughout all the parishes of the Diocess. Infidels and the Protestants of all denominations, who inhabit this country, were neither alarmed nor stirred up to opposition, as has often been the case elsewhere, at the sight of a few poor priests announcing to sinners the mercies of the Most High, or dazzling the eyes of heretics with the torch of the true faith.' (*Quarterly Register*, II. 192).

The Bishop of Bardstown, in a letter to a friend in Europe, dated February, 1825, says, 'the second wing of Bardstown College is nearly finished. It has cost more than 7000 dollars, and the whole is, unhappily, not yet paid. Our Legislature has just incorporated the college. The Bishops of Bardstown are constituted perpetually its moderators or rectors. I might have dictated conditions, which I could not have made more advantageous or honorable; and what is still more flattering is, that these privileges were granted almost without any discussion, and with unanimity in both houses.' (*id. p.* 193) He urges his friend to 'knock at every door, and try to obtain the aid necessary to meet his accumulated expenses,' and adds, 'there are fourteen or fifteen scholars in the little seminary, and new ones present themselves almost every week. The spiritual call spreads, and offers a consoling prospect for time to come. Strangers who hear of our success wonder at it; but we who behold it, and who know the immense disproportion between our local resources and what is actually wanting, speak of it like men in a delirium, who follow the inspiration that conducts them, much more than the dim light of their own reason.' (*Quarterly Register*, II. 193).

In a subsequent letter the same Bishop thus speaks: 'the providence of God has unquestionably been remarkable in regard to me, and even lavish of kindnesses; and had I the hearts of all the angels, I could not recount them. On my part I have endeavored to answer its designs, and my exertions have not been useless. In fact, what a consolation is it to me, that I have formed three female religious orders—the *Lovers of Mary*, the *Sisters of Charity* and the *Dominican Nuns!* More than two hundred young women, who have taken their vows in these institutions, are principally devoted to the education of persons of their own sex. What a consolation, to have formed two seminaries, containing thirty-five or forty young people designed for the church, to have erected two schools for country children, and a little college for such as desire a classical education; to see that eight brick churches, without mentioning my Cathedral, which is the wonder of the country, have been erected since my abode in Kentucky: that the two seminaries, the two schools, and the college, are also beautiful buildings of brick, erected and paid for by ourselves. It is true that we owe from 30 to 35,000 francs; but from the profits of the college and the contributions we expect, we may be freed in about four years. Still, had I treasures at my disposal, I would multiply colleges, and schools for girls and boys; I would consolidate all these establishments, by annexing to them lands or annual rents; I would build hospitals and public houses: in a word, I would *compel* all my Kentuckians to admire and love a religion so beneficent and generous, *and perhaps I should finish by converting them.* The Directors of the Association for the Faith ought not, in general, to scruple sending abundant alms to Bishops whose wants plead more eloquently than their letters. By the fruits we judge of the tree.' (*Quarterly Register*, II. 193, 4.)

From this extract it is sufficiently obvious that the object of Bishop Flaget at that time was to convert the Protestants to the Catholic faith, and that he was also zealously engaged in the cause.

The editor of the Annals adds—'Bishop Flaget has established in his Diocess many convents of nuns devoted to the education of young females. These establishments do wonderful good. Catholics and protestants are admitted indiscriminately. The latter, after having finished their education, return to the bosom of their families, full of esteem and veneration for their instructresses. They are ever ready to refute the calumnies, which the jealousy of heretics loves to spread against the religious communities; *and often when they have no longer the opposition of their relatives to fear, they embrace the Catholic religion.*' (*Quarterly Register*, II. 194).

In another letter written in 1825, Bishop Flaget states, that from time to time Protestants are converted. 'The disinterestedness of our clergy, their regularity and devotion to the good of the people, from whom they receive nothing, have more effect upon the minds of the Protestants than all the reasonings in the world. The Protestants are divided into an infinity of sects; but many of them are nothing; they are not even baptized. They come to our church, attracted by our music and the preaching. They behave there as well as the Catholics. In fact, the church is not here, as in Europe, a place for *walking and meeting acquaintances.* There reigns in it a silence and a tranquillity, which are astonishing when observed for the first time.' (*Quarterly Register*, II. 194).

In 1826, the same Bishop, in a letter acknowledging the receipt of 13,200 francs from the Association, or about 2500 dollars, says, 'this sum has been a great help to me; but I shall still need the good offices of the Association during a long time. For the love of God, plead the cause of the Mission of Kentucky with His Eminence, the Grand Almoner. No mission, I venture to say, *offers to religion greater hopes than this*, but it has been compelled by circumstances, which the Abbe Martial can recount to you, to incur necessary expenses, and those above its means. The honor of religion requires that they should be paid as soon as possible, and I anticipate this distinguished favor, in a great degree, from the generosity of the Association for the Propagation of the Faith. Convince His Eminence that the money sent me is not employed to maintain the luxury of my table, or pride of dress or furniture. Perhaps there is not in Paris, or in all France, one ecclesiastic in a hundred, who could satisfy himself with my daily fare; and last winter I constantly wore, while at the seminary, a garment presented me at St. Fleur sixteen years ago. In truth, I have but one simple desire, and I have the happiness of inculcating it on all my young priests,—that of extending our holy religion, and laboring for the glory of God. Do not, however, I beg you, alarm yourself with my debts and actual necessities. I am indeed, I confess, in a painful condition now; but every thing promises me a more tranquil issue. Our buildings are nearly finished; we have about ninety boarders in the college and more than a hundred and fifty abroad. Besides, our personal expenses are moderate; so that I have the greatest confidence we shall be able in a short time to liquidate our debts,—and then shall have the opportunity of educating gratis a much larger number of pupils in our seminary for the good of the church of Kentucky—and even of the Bishops, my neighbors, who have no seminaries established.' (*Quarterly Register*, II. 195).

These extracts show with sufficient clearness the zeal of Bishop Flaget in his Diocess, and we may regard it as a zeal in common with Catholic priests generally in that region. They also show his views of the success which has attended the labors of the Catholic missionaries, and exhibit his ideas of the prospects there are, of spreading the Catholic religion in that region by continued exertions assisted by foreign aid. They also show that the doings of the Catholic priests here are reported and published in Europe, and that the Catholics there are interested in, and are disposed to aid, the labors, and rejoice in the success of their brethren in the United States.

[From the Lutheran Observer.]

THE COUNTRY PARSON'S WIFE.

Mr S. practised the virtue of hospitality to a great extent and seldom a week passed without one or more strangers in the house. His sociable character and high standing in the church have rendered his house a common stopping place for all ministers who travel our road. Students and all, usually resort to the parsonage, so that my acquaintance with ministers is pretty extensive. They present a wonderful variety of personal habits, some of which are to be admired and others to be severely censured. I usually judge of the character of a minister's wife from his habits, and I think it a good criterion. If he is neat in his dress, polite in his manners, studious to please, anxious to save trouble to his host, and contented with his fare, I conclude that he has an excellent housewife at home; but if he is coarse and rude, and unshaven for several days, and full of dolorous complaints; if he splashes water on the wall and floor about the wash stand in his chamber, and seems dissatisfied because there is no fresh meat on the table, I infer that he has a slattern for a wife, and that he has been raised on dried apples and Dutch cheese! Many characters of both descriptions have sojourned at our house. There was formerly one frequent visitor, who, until I cured him, had the disgusting habit of digorging the tobacco colored contents of his capacious mouth on my carpet;—it was wrought with my own hands and particularly dear. At first I gave the spit-box a gentle touch, but he would not take the hint. It became intolerable; and when I observed that his jaws were distending with the salivary secretion, and that a copious shower was near at hand, I hastily seized the box and held it close up to his mouth just in time to receive the enormous discharge. It did not offend him, for he was a good-natured man; but he had the impudence to tell me, that the juice of tobacco brought out the colors of my carpet more brilliantly! He never did it again. Amongst the young men who visited us there was one who often spoke of the qualifications of a minister's wife, and who was racing up and down the country in search of a living representation of his runaway fancy. He one day said that there were but three minister's wives who were what they ought to be! I instantly rejoined, 'I presume, then, that you are acquainted with all the minister's wives in the country, or how could you have the boldness to make such an assertion?' The youth was mute, for his acquaintance was extremely limited. He afterwards qualified his speeches, and my reproof will, no doubt, be of advantage to him all his life.

I will never forget a circumstance that occurred at our house, which, effectually cured a young person of the impolite habit, so common, of tilting the chair back against the wall, and putting his feet on the cross sticks. It is an awkward, slovenly, and indecent posture. One day our visitor was not so near the wall as he thought, and tilting back, down he went, smashing a pot of milk I had set near the stove to thicken, nearly annihilating one cat that was lying there, and so frightening another as to cause her to rush out of the room through a broken pane of glass that I had mended with paper. The squealing cat, the broken jar, with its contents bespattered all over the clothes and face of the 'fallen hero,' his convulsive struggles to rise, and the noise of his scrambling, besides his indescribable appearance, presented a most ludicrous scene. And yet he bore all with much patience. He at length rose, and very gravely began to scrape off the white material from his coat that had been black, and being somewhat of a wit, dryly remarked that he was studying the nature of the 'milky *whey*,' but that he would rather have this half elaborated *Schmear Kehs* on his bread, than on his back. He at length grew impatient of our unceasing jokes, and half angry, half jesting, he retorted, that he never saw such a house, 'it had'nt a room that would hold a cat, or a chair that would hold a man!' He was cured, however, of his evil habit of tilting his chair, for this adventure always occurred to his mind.

I dislike to see clergymen guilty of these indecorous practices. I know several who are always scraping their nails, or picking the skin off their hands, or an important organ of their face, or snuffing it up with a noise very much resembling that occasioned by turning the spigot of a steam engine. A few yawn dreadfully and clear their throats, as if it were full of bran, and put their feet on a neighboring chair as if the carpet were too good or not good enough. But there are others, and many too, who are over-punctilious;—they are extra-polite, but they are still the most agreeable visitors. When they leave the house, you have no chairs to wash, and no tobacco spots to wipe up,—no carpets to sweep, and no wishes for a long absence to express.

[From the Correspondence of the Southern Telegraph.]

GERMAN THEOLOGY.

Many, if not all the Philosophical Supernaturalists believe in the existence of an intermediate state. The soul at death does not pass into a state of rewards or punishments, but remains till the judgment in a preliminary state, insensible to every thing external, and occupied entirely within itself. Here Christians attain to perfection, and are fitted to enter heaven; and here all who have not had the offer of the Gospel in this life, viz: the heathen, children and others, will have the opportunity to embrace the hope of Christ. Prof. Tholuck supports this doctrine by 1 Peter 3: 19; and says that by it much that occurs in the Psalms about Sheol is made plain, for instance where it is said, (Ps. 6: 5) 'For in death there is no remembrance of thee; in the grave who shall give thee thanks? —Shall the dead praise—&c.'—It also does away the difficulty arising from the fact that Christians die imperfect: for an instantaneous miraculous sanctification is not to be thought of. It also justifies God's leaving so many millions of heathen in ignorance of the Gospel. If all the heathen are lost he would not wish to live. Where, said I, will you draw the line? Will the ignorant Catholic have the offer of the Gospel in that state?—or he in a protestant land who has grown up and lived out of the range of Gospel influence?—or the millions of Germany whose parents and ministers have been Rationalists and who have therefore never heard the truth?—or he whom worldly circumstances or temptations led to neglect his soul? He acknowledged that the line could not be drawn. He could not say who would not have an opportunity after this life to escape hell.—How this doctrine cuts the sinews of strong preaching. And it is the result of human reasoning —of a disposition to soften the severity of God's arrangements in reference to his fallen guilty creature man.

Equally prevalent is the doctrine of the ultimate salvation of all men—perhaps indeed this doctrine is universal in this class of the Evangelical. Prof. Tholuck says that to be sure most of the Bible appears to assert an everlasting punishment of the wicked: and yet he cannot but hope that this may be the result of a wrong interpretation of Scripture, and that it may yet prove true that all will be happy at last. His hope is based on the love and wisdom of God. And the Bible in two or three passages appears to hint at it; for instance, Rom. 11: 36, For out of him and through him and into him (again) are all things. This is however only his private opinion which he does not feel warranted to preach. He admitted that it might affect greatly our zeal for missions and for souls, but denied that it had any bad effects on himself. But he can no longer in preaching make use, as he once did, of the doctrine of eternal punishment.

The ground of Neander on this subject is, that the doctrine of universal restoration is not revealed in the Bible; and as ministers are ministers of the Word, they of course have no authority to preach it:—that the Bible does as-

sert the misery of the wicked to be eternal, and so it is in its own nature: that is, there is nothing in itself, nothing in its effects in the heart to bring about a change. And yet,—such is the wisdom and love of God,—he cannot but hope and expect that some new plan will be devised and set on foot which will be successful in saving all. In the eternity of God's duration, no doubt different cycles of Providential action succeed each other, as well as different systems of worlds. So, after the system of the Gospel shall have run its round, and expended its efficacy, a new action of divine love may commence, and accomplish that in which the former failed—(How this idea lowers the Gospel plan—There may yet be a better system than that of the Gospel of Christ—a mightier and better Savior—a more efficient agency than that by which God is now endeavoring to save sinners! How can a poor sinner, whose hope is fixed on Christ, have such a thought?)

It is plain that while these men *hope and wish* that there may be a universal restoration, the doctrine is a necessary part of their system and flows directly from their admitted maxims and modes of reasoning. I have heretofore mentioned some of their first truths. Their philosophic principle of unity would be altogether violated by the doctrine of eternal punishment. Either all are saved, or as some suppose, the wicked are annihilated: for an eternal plurality or division (*Twiespalt*) cannot be endured. There is however another cause of German universalism, well described to me by an Englishman long resident there: 'It is not because they suppose that Christ expiated the sins of all on the cross, but it is simply their sentimentality—'The good God!—*I* be lost?—*Eternal* flames?—Impossible.'—This doctrine by the way stands in singular relation to their views of Divine Sovereignty. They believe, like good Arminians, that God saves all he can. Suppose, then, when he has exhausted the virtue of his last system of means for man's good, that some souls still stand out and refuse to submit. Either man's agency must be violated, or the love of God be eternally unsatisfied.—A man then, it seems, has still an opportunity to be saved by Christ in the intermediate state; and after the judgment, plans will succeed each other to indefinite extent as long as a soul remains unsaved.—What a purified simple Gospel is this!—If the Universalist of America will take the views and arguments of these men in support of his doctrines, let him have them.

It is plain how this leaven of Universalism must effect the preaching and writings of the Evangelical of Germany. There is a hazy obscurity generally in all they say about future retribution, which blunts and destroys the edge of the truth. Many of the Tracts written in Germany and published by Tract Societies, would not be objected to by our Universalists and Unitarians. E. B.

SAMUEL J. MILLS.

Extract from a Speech delivered by Dr Beecher in Cincinnati at a Colonization meeting.

I lived within eight miles of that man of blessed memory, Samuel J. Mills. I knew and loved his father and his mother, and I knew and loved him. He was not a man of great talents, I mean as to the ostentation of talent. He was not a man of eloquence, nor of commanding person; but he had a heart which felt for the whole world; he had a faculty to please, a judgment, a discretion, an indefatigable perseverance that was never equalled. I know personally that it was that man who, under God, lay at the foundation of all our great benevolent institutions, as the acorn lies at the root of the oak. I do not say he did it, but he caused others to do it. He made his own auxiliaries; he waked up the fire; he drew men around him; got them fairly engaged, and then, in his meekness and modesty, slipped out of view. His name was no where heard of as a president or corresponding secretary; yet he moved the wires. It was he that prepared the way for the first meeting of the American Bible Society. I was present at that meeting. I knew the correspondence which he had had in relation to it; the personal interviews and the efforts by which he brought the actors in that scene together; yet when they came together, none knew or heard of Samuel J. Mills. And so in regard to the Colonization Society; he held a consultation with me on that subject as he had done with thousands of others. His manner was mild, and modest, and unassuming; he stated his questions; he asked what I thought of this and of that measure, until he had got from my mind all that was there, and so he proceeded with others, until the subject was ripe for action, and then he volunteered to go out himself, and explore the wilds of Africa. He went, he explored them, and as he was returning left his bones in the deep. The ocean is his monument; its everlasting roar is the continual memorial of his labors.

I do not think that a society, heaven-moved as this society was, by such wisdom, as Samuel J. Mills was blessed with, and by such wisdom as he commanded into its service, moved on by such faith and prayer, and so blessed of heaven, as this has been in its past labors, and still is, could have been born by wisdom from beneath. As the natives, who chased Captain Wilson, the commander of the Duff, until they saw him plunge into a stream so full of alligators that if a man did but put his finger in the water it would be bitten off, and who supposed when they saw it, that they need do no more, but upon beholding him emerging and climbing up the bank on the other side, cried, 'Dont fire, he is God's man:' So I would say of this society, 'In its commencement it was God's society; in its progress it has been God's society; and the station it now occupies in the midst of all the difficulties which have grown out of inexperience, and the peculiar nature of the subject, shows it to be God's society; and so does its success in Africa.'

EDUCATION IN FRANCE.

The Rev. Wilbur Fisk, in a letter from Paris to the Professors of the Wesleyan University, in Connecticut, (printed in the Advocate and Journal,) gives a detailed account of the provisions made by the government for education, a sketch of which may be useful to show the European standard on this subject.

The system is made a branch of the public administration. At the head of it is the minister or secretary of public instruction and religion. Associated with him is a royal council of six, of which he is president. To one is assigned the superintendence of the colleges, and all that concerns instruction in certain branches of study; to another the systems of preparatory instruction;—to another the school for the preparation of teachers, &c. The public libraries, the schools for the deaf and dumb, and various seminaries are included in the charge of the council. The entire system is called the Royal University of France. It is subdivided into twenty-six grand divisions called Academies, each of which comprehends not only colleges, as they would be called with us, but all the subordinate schools and institutions within their respective bounds. The first order of these schools for the highest sciences, and the professions. Each schools has five faculties, viz. of theology, of law, of medicine, mathematical and natural science, and literature. The second order is composed of the lyceums, for the ancient languages, history, &c. Then come the communal colleges, and the institutions preparatory to the higher seminaries. Then the Pension or boarding schools, and finally the primary schools, which are again divided into the elementary and the higher.

There are nine principal schools of law, and twenty-one of medicine, besides separate ones for apothecaries. The students of law in Paris are said to exceed 2,000, and of medicine 2,500 in number.

The professors in all the faculties and schools are supported at the public expense. The salaries are proportioned to the number of students.

There are in France 41 royal colleges, beside the communal colleges or secondary schools, as they are sometimes called. Boys are admitted into these at the age of nine years, and are only required to be able to read and write. The discipline in these colleges is as strict, as that of the faculties is lax. The boys are literally imprisoned; their different apartments, in some of those which I visited, were divided off and separated from each other by grated doors of iron; and the professor who conducted us around, locked the doors after him, as if he was taking us over a penitentiary.

Religious toleration is secured in all the departments. Mr Guizot, the present Minister of instruction, is a protestant.

The profession of instructor in France, is highly honorable, and is the high road to preferment. In no government, perhaps, is the man of letters and of science more honored and patronized than here. A number of the peers of France are the professors in the different schools, and it is their science that has raised them to this peerage. And although peers of the realm, you may see them every week in the lecturer's chair, elucidating the great principles of science.

By the law of 1833 every commune, or parish, is required to provide schools for primary instruction. The government expends about $80,000 annually in providing school houses, distributing school books to the poor, &c. The elementary schools *are to commence and close with prayer—the holy Scriptures are required to be read, and portions of them committed to memory*, and when the school has pupils of different religions, care is to be taken that each receives the instruction preferred by the parent.'

In view of this incomplete sketch, our readers will be ready to exclaim with Dr Fisk, 'Well may our own boasted republic come to France for lessons of improvement in her plans of Education.'—*S. S. Jour.*

FOR THE REGISTER AND OBSERVER.

MINISTRY AT LARGE. NO. 6.

I shall now consider the influence of this Ministry upon the SICK. There may be those who think the Poor need nothing in sickness but the drugs proper to excite a right action in the animal system. To such the subject now proposed may have no interest. They think the Dispensary dealing out its vegetable or mineral compounds, is infinitely more important than any ministry of things spiritual. Perhaps, however, some credit,—even in this respect, might be allowed to this Ministry for the certificates it presents, as to those who are proper subjects of Dispensary relief.

It is freely admitted, that the medical attentions provided for the Poor are a great and absolutely needful charity. And they are attentions for the most part faithfully bestowed by the appointed Physicians. Names might be mentioned of those who have been not only just but generous in their work, and have soothed the pains of the Poor, and sustained their weak, aching heads, with the same kindness and tenderness they would show towards the wealthiest and highest. May they still act nobly! They need no reward other than they gain!—But what I chiefly wish to say is, that I differ entirely from the view mentioned, whether holden theoretically, as perhaps it is by a few, or carried into practice, as it is no doubt by thousands, in that I regard medical care as by no means the only, or even the most important, thing the Poor need in sickness. It is an indispensable thing, of course, to their continued existence, as food is to every body's. But a drug, no more than bread, can ever be considered the chief want of a spiritual being. Life and health themselves are appointed for spiritual purposes,—and, when disease and death break in upon them, the intention is but to present more clearly, and urge more strongly, these same purposes. This is true of all men in all conditions.

Accordingly one great object and continual effort of this Ministry is to explain to the minds of the sick Poor the moral meaning of sickness, and press its moral designs upon their hearts and consciences. If this be effected, it is thought a work is done a thousand-fold more important, than when the best medicines have wrought the most perfect cure.

And, if I may add another general remark, there is one special reason, why the Poor can be made to see and feel these moral bearings of sickness, and be profited when they are strongly and kindly set before them. They are obliged to meet the calamities of life in the very shape and character in which they come. Weakness and pain are very simple, unmixed, intelligible things to them. Thus they are able rightly to understand their meaning, to carry out their design, and gain the good, they naturally work in the soul. Especially are they able to do this under the influence of spiritual Teachers. This is a benefit lost to those who find at once for any trouble a thousand modifications and alleviations, which almost entirely change its character.

On this topic I would refer to the commencement of Miss Martineau's Essay on the Genius of Scott. To her fine remarks I am myself indebted. And I believe the closest observation of actual life, whatever minor additions it might make to her views, would verify the main thought from which they spring. It is true, as she says, that the experience of actual life is the great nourishing aliment of Genius, and that the cottage child is left wiser by a fever than the lording's infant.

The first case is that of a person who has been known to our Ministry for a short time only,—but with great joy welcomes its influence. Though for many years filled with pains and diseases she affirms there was never one, which she thinks she could have done without! Having expressed this sentiment to me, she went on to say, God has placed his furnace on the earth, and in it purifies his children from their sins, and prepares them for glory! Suffering has been my salvation.

No one, who should see and converse with this woman, could doubt that affliction has, in great measure sanctified her spirit, and that she is far happier too than those who have no joys flowing from a higher source, than any fountains sunk in this earth.

The next case is that of an old lady, who has been feeble for nearly twenty years, and has, for a considerable part of the time, been under the care of this Ministry. For the last year or two she has been quite unwell, and the pastoral visits, with the influences they awaken in her mind, have become very dear to her. She now sits, all the day long in her little room, unvisited by the shows of earth; yet it is wonderful what a serene joy sits on her features, as on a throne, from which it could never be driven. I lately asked her what she thought of all these long days and weeks spent away from the world's scenes and excitements. 'Oh,'—said she,—'I think *enough!*' But of what? I asked. She looked down, and said she could not tell. A friend, who has long been her nurse, was sitting by, and informed me that this seemed to be one of the effects of her illness. She had received, first, many years ago, and, lately, again, a palsy-stroke. And it seemed to have taken from her the power of expressing her ideas. However rich her experience had been, and though, as she herself said, she did *think enough*, she could not collect her thoughts so as to utter them freely and continuously, and to give in brief the history of her mind. I asked her if, notwithstanding her pains, the goodness of God had been a frequent thought with her. She immediately said 'yes,'—and her whole manner testified that she did not say so as a matter of course, but from an inward knowledge and living conviction.

And is it not,—I ask every reader,—a precious thing, a most touching charity, when the brain, the mind's dwelling, is thus shattered by disease, to introduce in bright forms into its loneliness and darkness the thoughts of God's goodness and wise designs in the appointment of suffering,—so that, taking up a perpetual journey through the soul's chambers, they may shed sweetness upon its sorrows, and make its desolation blossom as the rose? Is it not an affecting, a blessed service, when weakness prevents deep study of interesting subjects, and the forms even of outward things fail and vanish, to fix the heart in undoubting, untroubled Faith on the one supreme good—Our Father-Spirit? These thoughts have been kept in motion in her mind. And the soul has been fixed in this Faith, so that the summons of that last messenger who comes to us in this world, will be to her, not the note of warning, but the glad sound of invitation.

One day she said to her friend, 'I don't know but I am given over to hardness of heart, because for a long time I have not been able to weep. And yet I can hardly think it,—so much do I love every-body in the world.' Soon after her friend went out, and, on her return, the moment she opened the door, the old woman cried out, as in rapture,—'Oh, she's come! she's come! I have been weeping all day!' Let no one despise or pity these tears, or think them the effect of mere nervous excitement. She had probably, in reflecting why she had not wept, seen the mercies she had experienced pass in long train before her, till her heart was moved and overcome and melted at the sight.

The next case is that of a woman much younger. By a disease, which I think is quite uncommon, she is confined almost all the time to her bed. In a late conversation with her, I inquired what effect her illness, which has been upon her several years, had produced on the powers and affections of her mind—whether they had been strengthened and purified, or otherwise. She replied, that she was a very different person from what she should have been without disease, and that the enlargement of her intellect,—her ability, born out of sickness, to think clearly and strongly on various subjects,—the elevation and the power to soar, that had been given to her affections, were indeed, as, in the course of our interview, I suggested, a glorious compensation for the pangs of the body. I asked whether she found these things sufficient for her comfort in the absence her disease made necessary from the great works and fine goings-on of the world around her. She said it was indeed so,—that her friends who had made visits to her inquired, in a sort of wonder, whether she would not prefer a place near the main street, where she could see passengers and carriages and all the ever-changing spectacles of business. But she replied to them that this was a very little matter indeed, that she felt her own little apartment sufficient for her. Again, I asked her, how far the spiritual consolations, of which she had spoken, had risen in her own mind independently, and how far they had been aided by the visits of the Ministry. She replied, that they had risen within her in great measure of themselves,—but had been aided, and made true, and real, and sure, by the sympathy expressed in these visits,—that she felt her great obligations to him, 'her good counsellor and friend,' in whom the Ministry commenced.

The chief object I had in this conversation was to ascertain how far spiritual consolations had been of real service to her. And thus, as it were witnessing their power in the actual life of her soul, I went away with my own Faith in things spiritual and Christian made bright and living. The husband of this woman is a strong Infidel. He has been reasoned and expostulated with, but to little purpose. He may be one of those, of whom I have before spoken, whom even kind treatment cannot at once convert. But it is a great comfort that to his wife, suffering has been a stronger teacher for Truth, than he for error!

I will describe another case,—that of an aged woman, who had been visited frequently for three years, and who had welcomed every visit with the smile of grateful feeling. At length consumption seized her. As life drew nigh its close, she desired once more to commemorate in solemn service the love of her dying Lord. One Sabbath P. M. the minister, with two friends, went to her dwelling, in one of the most wretched parts of the city. Her room was on the face of one of three immense brick walls resting on three sides of a square. And from the windows, with which they were dotted, came shouts and cries, the din of mingled laughter and quarrel, of sore pain and thoughtless joy, in Babel-confusion. And, as with the builders of Babel, these voices were uttered in the language of every nation.

On entering the widow's room, a small table was seen at the bed-side covered with a white cloth, and with the elements spread upon it. And there, in an upper room, as at its first institution, the supper was eaten. The windows were closed to shut out the noise of a multitude, many of whom had as little sympathy with such a service, as, at that first supper, had those who were thirsting for the Savior's blood. Prayer was offered,—and the ordinance was administered, the aged Christian being bolstered up in her bed. Hers was not the only weeping face, but the farewell of those present was mingled with tears. A few days after she died, and on the next Sunday an occasional sermon was preached.

I had intended to speak particularly of two other cases, but have already exceeded just limits, and must omit them.

There has been implied in these cases a power given by the action of the spiritual nature so to endure great suffering as even to change it into joy. And such was the feeling strongly expressed to me by the woman first spoken of. Let no one doubt the sincerity of such a sentiment. The power, which a soul true to itself has over calamity to change it into glory, is no less real than wonderful. I know it exists. And I bless God for the mysterious structure of the human spirit, and the mysterious operation with which he works in it! We wonder that the Martyrs could endure cruel torments with such fortitude. And we dispute whether they did or did not receive special communications of divine strength in the season of their trial. Specially communicated or not, it was surely a Divine Strength. And, even now, sorrow-tried spirits, from the midst of their anguish, are speaking to my soul, assuring me it did not pass from the earth with the day of the Martyrs! SPECTATOR.

FOR THE REGISTER AND OBSERVER.

DEDICATION AT NEWPORT, R I.

Mr Editor,—I have lately attended at the solemn Dedication to God, for the purposes of public worship, of the first Unitarian Church in Newport. The order of exercises was as follows. Introductory Prayer by Rev. Mr Hall of Providence. Reading of Scripture by Rev. Mr Briggs of Fall River. Dedication Prayer by Rev. Mr Briggs of Boston. Dedication Sermon by Rev. Dr Channing, from John iv. 23, 24. Concluding Prayer by Rev. Mr Farley of Providence.

Of Dr Channing's Sermon I would give you a particular account; but, as it will probably soon be published, it will be sufficient to advert to some portions of it, and speak generally of its effect. His thoughts were embraced under three divisions. 1. Worship in general. 2. The peculiar worship to be offered in this place. 3. Personal and local allusions. Under the first division he spoke of the Foundation for worship which History bears testimony is laid in the human soul. Under the second, he spoke of the Unity of our object of worship,—and developed with great beauty and force the idea of God as a Paternal Divinity, and of the true spiritual worship that should be offered to Him.

Of the third general topic, personal and local allusions, I will give a more extended account. This was by far the most eloquent and moving portion of the Discourse. The Preacher was speaking in the place of his nativity,—and in the very building to which his infant feet were led,—the building in which he had seen the stern Theology of Calvin fastened on men's hearts and consciences,—and in which doubtless his young spirit felt the birth of many a thought which afterwards grew up into strength and glory, and formed resolutions which his strong expositions of a better doctrine have in no wise disappointed.

The experience of long gone years seemed to have flowed back into his soul with all its fullness and energy and life. The causes that had wrought most powerfully in moulding his youthful soul came and stood once more in bright revelation before him. With strongly rising, yet ever strongly subdued, emotion he went on to describe them. He spoke of the old Library, in which he had spent days, and sometimes weeks uninterrupted by a single visitor. How does the majesty of this inward spiritual action surpass that of all outward action! The motion of cars and ships, the rushing of the storm, the marching of great armies, how far do they fall below in the comparison!

He spoke also of the near Island-beach as an important instrument in his Education. In language which only the deepest emotion could have chosen, and which none could hear without feeling their own hearts moved and melted, he told of the prayer and praise which in childhood's years he mingled with the foam and roar of the ocean. The dash of the waves woke his devotions and the winds wafted them to Heaven.

The Preacher passed from personal to local allusions. He remarked that the spirit of religious liberty had never been wanting to the Island. He spoke of Callender, a Baptist clergyman, who, a century ago, preached a sermon still extant, which breathed inspirations of spiritual freedom that might even now still more excite the free man in Christ and terribly rebuke the willing slave. Of Dr Styles, also, once settled over the second Congregational Church in Newport, and afterwards President of Yale College, and one of whose descendents is Dr Channing's present colleague in the ministry, he spoke with the highest reverence and warmest love.

Again, he mentioned Dr Hopkins (formerly Preacher in the very Church now repaired and re-consecrated,) as having, in important respects a free mind, and thought Hopkinsianism might be considered an effort of Reason to reconcile Calvinism with its own essential Truths. In the course of his remarks upon Dr Hopkins, he gave an anecdote of singularly beautiful interest. Dr Channing himself, then a young man, had preached for him,—and when the services were over, the old man turned to him with a smiling, animated countenance, and said to him:—'Theology is imperfect. I hope you will live to carry it on towards its perfection.' The Preacher remarked, that though strength had not been given for the accomplishment of such a hope, yet it could not but kindle fervent desires. But who, besides the Preacher himself, will fail to consider this hope as a wonderfully uttered and most wonderfully fulfilled prediction!

In conclusion, the great general topic of the Discourse was reverted to. We were earnestly called to the true spiritual worship of the Father. There is a voice our nearest neighbor cannot hear, which yet pierces the skies. Our nearest relatives are unknown to us, are strangers and foreigners, compared with God. God is very deep in our souls, so deep that we cannot distinctly recognize Him through our present imperfect consciousness.

The whole effect of the Discourse was to stir the very depths of the spirit, to stir them as the depths of ocean are stirred when no surface-ripple tells the inner movement. The soul wanted to be alone. To talk, or even to sing, was a trouble to it. The Holy Spirit was within it, and it was indisposed to suffer the approach of any inferior agent.

On the evening of the same day a Discourse was delivered in the newly consecrated Temple by Rev. Mr Hall of Providence. The Text was, 'Jesus Christ himself being the chief corner-stone.' The sermon was peculiarly appropriate as a supplement to that of the morning. And the Text had a special aptness on account of the corner-stone of the building, laid in 1729, having on it this inscription: 'For Christ and Peace.' Mr Hall set forth in great distinctness and with great force the sense in which Christ is the corner-stone, and the way in which we build on him,—and closed with a fervent exhortation drawn from the words—'For Christ and Peace.'

FOR THE REGISTER AND OBSERVER.

LIFE OF JOHN ELIOT, THE APOSTLE OF THE INDIANS. By Convers Francis. [The 5th vol. of Sparks' American Biography]. Boston: Hillard Gray & Co. 1836.

Mr Francis' life of Eliot occupies the whole of the last volume of Mr Sparks' American Biography. But there is in our view none too much of it, and we would rather that it had been extended according to the original plan than lose any portion of the present contents.

As a mere teacher of a particular church, and in regard to general learning, there were several who were in advance of Eliot—but in all that constitutes the crowning glory of his life and that has given him the holy name of Apostle, we cannot name his superior. Discouragements had no effect upon him but to quicken his exertions. And discouragements he had from without, such as the foreign missionary at the present day has not to contend with, who goes among a people sitting in darkness. The very fact that the Indians were in the midst of a white population and daily witnesses of the conduct and character of the white man, and abundantly quick to discern the contradiction of example to precept, and the slight influence that Christianity possessed over the hearts and lives of many who were called Christians, was of course a continually recurring obstacle to the conversion of the Indian. And then, notwithstanding the desire of some among the educated and refined of the pilgrims to bring the natives into the Christian fold, there was among this class a strong dislike to the Indian, if not from the very beginning, certainly from the time of the Pequot war and down even to a late period; while among the common people the same feeling was deep rooted, and they were led from the circumstances of their condition to regard the taking of an Indian's life as the destruction of a brute beast, and it must be confessed that their opinion was not theoretical, but was very generally illustrated in practice.

We admire the character of Eliot in all its traits that have come down to us—and there is no disguise, the whole is known. As a conscientious, industrious clergyman he was an example to all. As a missionary, those of our own day might have copied his course with profit, and thus in many instances might have succeeded, where their efforts have been vain. He expected no miracle from heaven to change the heathen to a Christian, the corrupt and cruel to the pure and merciful. But doing what he could, and accomplishing much in instructing the men and women, the great point in his scheme was to educate and make Christians of the children. Hence his schools amongst them, hence that wonderful undertaking of learning the unwritten Indian tongue, reducing it to writing—making a grammar of the language, and finally translating into it the whole of our vernacular Scriptures. And not only for these things was he remarkable, but also for firmness, Christian philosophy and benevolence, and uncommon energy united with equally uncommon mildness and true humility. Besides this he possessed great prudence in its widest and best sense in all his dealings with his native flock—that prudence that led him to pursue the right end by the right means, and to meet all the exigencies of his situation with most discerning judgment. He was the earliest Protestant Missionary; and when we consider his well balanced character, and his marvellous success among the Indians, who loved him as a father, and wept exceeding bitter tears when the good man was gathered to his rest, may we not say he was the best missionary of the many who have gone forth to lift the banner of the cross?

Mr Francis' book is a delightful picture of a remarkable character. It is now at this late day, so well written that we cannot regret, that an extended life of Eliot has not appeared before. Nay we rejoice that it has been reserved to this latter day, and that it has fallen into the hands of Mr Francis, all whose sympathies are fresh and right upon the subject, and who has sensibly infused the richness and ripeness of his own mind into every element of the work.

A character like Eliot's and portrayed as Mr Francis has portrayed it, is full of moral and religious instruction—full of encouragement to the doubting, and of general exalting and purifying influence. We wish that the lives of our early eminent worthies might fall into equally competent hands. They would then stand out in the full relief to which they are entitled—not equally full with Eliot, for no one of that age, saving Winthrop can be justly so placed—but still so deservedly prominent as to bless by their examples of varied excellence.

ORIENTAL JEWS.

At the late annual meeting of the London society for the promotion of Christianity among the Jews, the following statement was made by the Rev. Daniel Wilson, as derived from communications received from his father, the bishop of Calcutta.

In the visit of the Bishop to some of the Syrian churches in his very extensive diocess, he had come to a place called Quoquin on the coast of Malabar, where he met and was mostly received by settlements of black and white Jews. The black Jews traced their origin to the dispersion, and the white, he said, he supposed were the descendants of Jews and some half-caste tribe. These Jews received him with the greatest respect on his entrance to the town—they lined both sides of the way with lighted torches in their hands. Knowing the object of his journey they requested him to deliver an address or exhortation, which was a singular request from persons of their creed to a Christian bishop. Finding that there was no difficulty attending the matter he did address them, and went on to prove that Christ the Redeemer, whom they had rejected was the true and promised Messiah. To show this he dwelt upon the prophecy of Daniel as to the seventy weeks; he also quoted to them the prophecy of Haggai; he also explained to them, that though now dispersed for the rejection of Christ, that the time would come when they would be restored to God's favor, for which he quoted the prophecies of Zachariah. The Jews, who listened to him throughout with the most profound attention, thanked him most cordially when he had concluded. They withdrew the veil amd showed him their Hebrew Bible. They then prayed for him by name, and that he might be successful in the labor of love which was the object of his journey. This singular and interesting circumstance taken in connection with statements in the report, showed that there was a movement among the Jews themselves, evincing an earnest desire to search the gospel of Christ.

FAMILY RELIGION.

Extract from the *Pastoral Letter* of the Connecticut General Association.

It is in your families, brethren, that a generation must be prepared which shall fill the earth with the kingdom of Jesus Christ. The influence of the father and the mother; the gentle, sacred, resistless influence that gathereth around the fireside, the domestic altar, and the family Bible, these are the influences that are to purify and save the world. No associated energies for the accomplishment of schemes for the reformation of morals, no public excitements sweeping over the community, can accomplish any great or lasting good, save as they purify and quicken these influences. It is in the family or nowhere, that men must learn to keep God's commandments, *there* purity, temperance, compassion, meekness, self-denial, and love must live and flourish, *there* heaven must come down to mingle with earth; or the world is still undone.

CHRISTIAN REGISTER.

BOSTON, AUGUST 6, 1836.

ARISTOCRACY OF OUR CHURCHES.

Some of our friends have inferred from what we said last week, (or rather it must be from what we omitted to say) concerning the term 'Aristocracy of Churches,' that we countenance the phrase, and that we admit the evils alleged to exist in regard to the exclusive property of individuals in particular seats or pews. It was by no means our intention to leave such an impression. If we had any disposition to enlist in any reformation of the churches of this city or of New England, in respect to the regulation of their property and the occupation of seats, we should want much time to become acquainted with the subject, before we could determine whether any better mode could be adopted than that which generally obtains. For though we profess to be friends of reform when an evil is proved to exist, yet we are not for proceeding rashly to the work of reformation; nor for proceeding any sooner or any faster than light opens on the course, and reveals the greater good and the lesser evil. All our feelings and prejudices are in favor of the usual tenure of occupancy in our churches, so far as the appropriation of seats is concerned; and as to the manner in which the worshippers are assessed for the support of the ministry, we know not how it can be better regulated than by the worshippers themselves.

As to Free Churches or churches with free seats, in addition to the present places of worship, if they can be advantageously established in this city or in any of our most populous towns, let them be established. The rich, many of whom, we rejoice to say, are rich in good works, will not, we are confident, withhold their hands from any well devised plan, by which the poor shall more and more effectually have the gospel preached to them, whether by a ministry at large or a ministry of their own election.

AFRICAN COLONIZATION.

In the earlier stages of the American Colonization Society's operations, they were pronounced in the Westminster Review, to be big with issues, second in importance only to the discovery of this Western world. With all due abatements for the enthusiasm of this prediction, it cannot be doubted that the system of colonization carried on by the Society, is fraught with great consequences, and in various ways we believe, tending to good. The *subject* is attracting increased attention in many parts of the United States and in different classes of the community. Two of our larger ecclesiastical associations, in Massachusetts and in Connecticut, have recently given their sanction to the system of colonization; bequests have been made to the parent society by men of wealth nd distinction; and increased activity in auxilary societies, met by encouraging returns, is taking place in several quarters of the country.

In the *Connecticut Observer* it is stated that he colonization enterprise was never in greater avor, which is proved by a considerable increase f contributions. In Hartford the amount late-y contributed exceeds that of any of the six ast years. In Pittsburg and in New Orleans iberal contributions have been received.

In the state of Maryland zeal in the cause of olonization and confidence in its happy results re increasing. The Editor of the Baltimore 'atriot says—

There was a time, when the whole scheme was ooked upon by many as Eutopian—by some, it may till be so regarded—we think, however, that it is ow demonstrated, that the scheme is practicable, nd are confident that if sustained for a few years, he most skeptical will be thoroughly satisfied, that he hopes of its friends are likely to be fully realized. The Young Men's Colonization Society of this ity have entered spiritedly into this cause, and are ow engaged in collecting funds for the fulfillment of heir pledge, to raise, during the present year, five housand dollars in behalf of the Colonization of this

state. Other cities have given fully this sum—and it is hoped Baltimore will sustain the character which she so justly merits—that of being the patron of the Colonization cause—we say to our young friends—persevere.

We copied a few weeks since a well written article relating to the project of a high school or College for the African Colonies. It is essential to the well being of the colonies that thorough provision should be made for education and for moral and religious instruction. We have just met with the following paragraph from the National Gazette, showing that attention is alive to this subject.

Liberia College.—The Rev. Dr Proudfit has this morning received a letter from a lady in Franklin, (Md.) informing him that a society of young ladies in a boarding school have collected the sum of eleven hundred dollars, for the benefit of the education cause in Africa.

We cannot believe, as some of our philanthropists do, that these things are adverse to final and universal emancipation.

EXILED CHURCHES.

A satisfactory account was given in the Register, a fortnight since, of the manner in which Orthodox Christians, so called, have separated themselves from others, in a large number of congregational parishes in this Commonwealth, and then have styled themselves 'Exiled Churches.'

The New England Spectator has assumed the office of Herald of these 'Exiled Churches', and proclaims how they are to be paraded in battle array, and are to inscribe their grievances upon their banners, and altogether make an exhibition which is to astound those whom they had apparently left in quiet possession of churches by what we had regarded as a *voluntary exile.*

But they are exiled churches, says the Spectator, notwithstanding. And how does he prove it? Why by the old fiction to be sure; namely by restricting the word *church* (the assembly, the body of worshippers, in its comprehensive sense) to the communicants. Those from whom these have gone out, therefore, are the world; and they have left the people, or the world, because they could not rule them. Thus we shall probably find that it is quite a stale story they have to tell after all; and that their army with banners, will prove an array of shadows—*exiles spiritus.*

TYNDALE'S NEW TESTAMENT.

Though we are very desirous to see the proposed reprint of this version, with the readings of the old English versions, prior to our common versions, where they vary from Tindale, annexed, yet we shall feel compensated for the delay by the greater value which the work will possess by means of the use to be made of the copy of Tyndale noticed in the following communication which we have received from the publishers. We venture to predict that the subscribers to the Boston edition will readily acquiesce in the addition to be made to the price of a work, the preparation and publication of which must be attended with great expense, a work to whose appearance we look forward with eager curiosity.

The republishers of Tyndale's New Testatament, must ask the indulgence of their patrons for an unavoidable advancement in the price of that work;—viz. to $2 per copy. Circumstances chiefly unforeseen at first, enforce this change; which it will be perhaps enough to mention, as their ample apology. Without more than touching on the very imperfect estimate of the amount of marginal readings and consequent expansion of the book,—which come not within the limits of precise calculation and must even still be conjectural;—the receipt of Mr Bagster's re-print of the original edition furnishes the materials of a copious and curious Memoir of Tyndale, a striking and finely engraved head, with a fac-simile of the Antique title-page. It was naturally taken for granted that, with such a model in possession, every subscriber would even require adherance to it as much as might be, and that no one would willingly for a slight increase in cost, dispense with so interesting and ornamental additions. The work will probably (instead of 500 pages) rather approach to 650; and if, by its size and aspect the fairness and even moderation of the price, commend itself at once, when seen, to the judgment of all concerned, of which the publishers feel confident, there is nothing remains to ask on either side. It is still in the option of any to forego, in their copies, these additions, or, if objecting to this, to withdraw their names, in which case however, the promptest notice is desired by the publishers, through a private channel or free of post age, at 147 Washington street.

CORRESPONDENCE.

Pittsburgh, Pa. July, 1836.

Mr Editor,—The journey from Philadelphia to this place is performed entirely by rail-road and canal—the distance is about four hundred miles. Here is one of the greatest works of internal improvement in our country. Pennsylvania with a wise forecast has constructed it to open a trade with the great West. The amount of business already done upon it is immense, and is increasing every year. Hundreds and thousands of large cars of goods are packed up and locked up in the warehouses of Philadelphia, are then transferred from rail road to canal, and from canal to rail road, and are unlocked only when they have arrived safely over the mountains at the warehouses in this city.

From Philadelphia you go out eighty-one miles by rail road to Columbia, passing through the rich and fertile county of Lancaster. Here Dutch farmers with their stone houses and stone barns live like independent barons of the soil. Every thing around them gives marks of their persevering industry, and of their substantial abundance.

At Columbia you take the canal, following first the Susquehanna and then the Juniata rivers; and in crossing these, winding along their banks, passing through rich interval land, at the foot of high hills, and between narrow defiles of the mountains, the traveller's eye is feasted with a constant succession of most beautiful, wild, and magnificent scenery. A passage of one hundred and seventy miles brought us to Hallidaysburgh, a village at the foot of the eastern side of the Allegany mountains. The village of Johnstown is twenty-six miles distant on the western side of the mountains, which here rise to the height of 1398 feet. Over these we passed with ease and safety on the Portage rail-road—a truly stupendous work. Ascending the side of the mountain on five inclined planes, rising at an angle not varying far from five degrees, we arrived at the summit of the hill, and five similarly constructed descending planes let us down to the western base. It seemed to be the last triumph of art thus to pass with the ease and rapidity of rail road conveyance, over high mountains, across deep ravines, and along the very verge of frightful precipices.

At Johnstown we resumed canal travelling, and soon came to another work of great interest—the tunnel under one of the branches of the mountains. This tunnel is nine hundred and seventeen feet long, fifteen high, and nineteen wide—through its dark and damp passage our boat glided, while over our heads was the high mountain, on the summit of which were several log houses and a deep well for their use. The scenery around is magnificent, and will amply repay a journey there to enjoy it. We soon came upon the banks of the Allegany river, and a journey of a day and a half from the mountains brought us to this black and sooty city. I will endeavor to give you some account of this place in my next.

Travelling together four days, mostly in a small canal packet, made our passengers acquainted with one another. Among my travelling companions were some from Kentucky, Illinois, and Arkansas, several of whom I was pleased to learn had in those remote states acquainted themselves with and embraced our religious views, and others were desirous of hearing them stated and explained. As I stood on the deck of our boat near the close of day, peaking of our views of divine truth, a good emblem I thought our little world was of the great world that lay before me towards the setting sun. Go where we will we shall find some who understand us and believe with us, while many others in their clear sense and free spirits will quickly see and welcome the truth. God grant we may do more than we have done, to proclaim it abroad.

Yours truly, H. A. M.

SUNDAY SCHOOL SOCIETY.

The Eighth Annual Report of the the Sunday School Society of this city has just been printed. A general account was given in the Register of the meeting in May, at which the report was read, and of the addresses then delivered.

The Report urges the importance of continued activity in Sunday School instruction; gives some account of foreign and domestic correspondence; speaks of the great advantages of teachers' meetings; invokes the aid of parents in giving consequence and encouragement to the work of the instructers; and touches upon Sunday School Libraries. In regard to the expediency of such libraries, there is a difference of opinion between the teachers of different schools. But so far as we can judge from the limited means which we have enjoyed, we consider a well chosen library to be an important auxiliary to the moral and religious education of children, in most of our parishes.

MINISTRY-AT-LARGE.

We are not in the habit of calling the attention of our readers to the communications published in the Register, whether occasional communications or those comprised in a series of numbers. But the great importance of the charity connected with the Ministry-at-large, a charity we have reason to believe not duly estimated and encouraged, is a sufficient reason for our deviation from our general rule. The series of articles on this subject, of which the sixth number appears in this day's paper, claim special notice primarily for the facts, which show what succor and solace are imparted to the poor and neglected by the laborious and disinterested men engaged in this ministry, and in general the good they do and the evil they prevent by their direct and active ministrations.

In connection with these facts, the communications of which we are speaking contain reflections so practical and searching, that they cannot fail to awaken as they ought, a feeling of tenderness for that portion of our brethren, who, whether by adverse circumstances beyond their control, or by their own folly and negligence, are placed in a condition which it is the part of humanity, if it may be, to mend and improve.

EVANGELICAL MISSIONARY SOCIETY.

The undersigned acknowledges the receipt of thirty-one dollars, from members of Rev. Mr Robbins' Society, in this city, to constitute him a Life Member of the Evangelical Missionary Society.

SIDNEY WILLARD, *Treasurer.*

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer of the A. U. A. acknowledges the receipt of thirty dollars, from members of the 2d church and society in this city, to constitute their Pastor, Rev. Chandler Robbins, Life Member of the association.

NEW PUBLICATIONS.

Forms of Morning and Evening Prayer, composed for the use of Families. By Jonathan Farr. Boston; James Munroe and Co. 1836.

Mr Farr is already favorably known as the author of several moral and religious works, some of which have appeared in his name, and others have been published anonymously. This book of prayers is an important addition to his contributtons to the cause of religious improvement. It consists of two series of morning and evening prayers for every day in the week, together with several not assigned for particular days; and prayers for various occasions. They are of suitable length, and are expressed with that simplicity and devotional phraseology which belong to the language of prayer; and we hope the effect of the publication will be perceived by the promotion to a greater extent among us, of that domesic worship which ought in every way and on every account to be encouraged.

The Meaning and Objects of Education. By J. B. Fox. Delivered before the American Institute of Instruction, at its Annual meeting, Boston Augt. 1835.

Mr Fox takes a wide and liberal view of education according to the true use of the term. He shows that some things are to be unlearned as well as much to be learned on the subject. We shall avail ourselves of an another occasion to extract a portion of the essay for the benefit of our readers.

CHRISTIANITY AGAINST INFIDELITY; or the Truth of the Gospel History. By Thomas B. Thayer. Boston: Benjamin B. Mussey. 1836.

It is the design of the author of this publication, not to offer it as a substitute for the learned treatises upon the evidences of Christianity in our language, but to give an outline of the argument suited to readers who have not opportunity or ability to avail themselves of more elaborate treatises. The design is praise-worhty, and is executed, so far as we can judge from a slight examination, with ability.

The treatise begins at the foundation, namely, the Existence of God, and comprises the subject of the advantage and necessity of revelation, and the internal as well as external proofs of the truth of Christianity, and of the genuineness and authenticity of the books of the New Testament.

Our opinion of the work is the more favorable from the modesty of the author's pretensions. He claims no credit for originality. He says that he 'has availed himself of all the materials within his reach and only regrets that he had not access to more.' It is but justice to add, on our part, that his researches have been extensive and the fruits of them judiciously applied.

[From the Christian Mirror.]

PEACE.

Extract from a Letter to the General Agent of the American Peace Society, dated

SPRINGFIELD, July 15, 1836.

I arrived in this town last Monday night to meet the N. E. Conference of the Methodist Episcopal Church. The Conference met on Wednesday at 9 A. M., Bishop Hedding the presiding officer. About 150 preachers were present as members of the Conference. I conferred with the Bishop and with the older members of the Conference respecting doing something for our holy cause of Peace sometime during the session. The Bishop and all the preachers seemed to be desirous of having the subject introduced as you will see from what follows. There is a spirit of Peace among the preachers of the Methodist connection that is truly cheering.—On the second day a Preamble and Resolution was introduced by one of the preachers and at the desire of the Bishop or President Hedding, in the following words:

'As the spirit of the gopsel is the spirit of love, of peace and forgiveness—*as* the possesion and exhibition of this spirit by Christians is necessary in order to their enjoying communion with God and to convince the impenitent of the truth and power of religion—*as* the practice of resorting to physical violence to adjust disputes between individuals or nations, tends to excite and cherish feelings and passions entirely opposed to this spirit, to ruin the bodies and souls of men—and *as* the American Peace Society is established with a view to abolish all wars and fightings among men, to introduce a *Christian* mode of adjusting disputes, and is entitled to the countenance and support of Christians of all denominations: Therefore,

Resolved, That a Committee of three be appointed by this Conference to prepare and report some Resolutions, declaratory of our views and feelings respecting *War*, and customs and practices necessarily connected with War.'

The foregoing Preamble and Resolution passed unanimously in full Conference. The Committee met, prepared some Resolutions and by the advice of the Bishop to show their good will to the cause, an extra session was held this afternoon on purpose to hear the report of the Committee on Peace.—The Conference met at 4 1-2 P. M. and the Committee reported the following Resolutions, which were taken up and passed one by one with some discussion.

1. *Resolved*, That the gospel of Jesus Christ allows Christians to cherish no *feelings* toward their personal enemies or the enemies of their country, inconsistent with feelings of love, pity and forgiveness.

2. *Resolved*, That the Christian's treatment of his personal or his country's enemies, should never be inconsistent with the law of love as exhibited in the instructions and actions of Jesus Christ and his Apostles, but should ever be the legitimate fruit of a desire to return love for hatred—blessing for cursing—good for evil.

3. *Resolved*, That the spirit of war and every thing designed or tending to cherish and perpetuate a belligerent spirit among the children of God, directly tends to prevent their growth in grace—to mar their spiritual enjoyments and make those who should love one another and all men as brethren, unforgiving, revengeful, contentious and also to hinder the conversion and salvation of men.

4. *Resolved*, That the practice of adjusting disputes, between individuals or nations, by an appeal to arms, tends to encourage, among men, a spirit of hatred and revenge, by giving them opportunities to gratify these passions. and that it is the solemn duty of all Christians, as they would spread the spirit of love and forgiveness and save the souls of men—to abstain from this practice and discountenance it, by all proper means, in the community. (Passed with some debate. Two hands only raised against it.)

5. *Resolved*, That *all* wars directly tend to corrupt the morals of men, to spread intemperance, licentiousness, profanity, Sabbath-breaking and every vice; and necessarily lead to the destruction of the bodies and souls of men—therefore all wars and all incentives to war are inconsistent with the spirit and precepts of the gospel and should be discountenanced by the precept and example of Christians. (Some debate about defensive—yet passed—but two voting against.)

6. *Resolved*, That it is the solemn duty of ministers to use all proper means to promote the spirit and principles of *Peace* in the Church and throughout the world; and to use their endeavors to prevent all personal and national animosities and appeals to arms to adjust their difficulties.

7. *Resolved*, That we look to the Gospel of Christ, as it is exhibited in the opinions, customs and practices of Christians, as the only means under God, to usher in that day, predicted by the holy prophets and apostles, when swords shall be beaten into ploughshares, spears into pruninghooks and nations learn *War* no more. (Passed unanimously.)

8. *Resolved*, That we regard the formation of the A. P. Society—having for its object the abolition of all wars and the pacification of the world—as a most cheering omen of good to our own country and to all mankind; and as deserving the prayers, the countenance and support of all who love the souls of men, and would hasten the time, when the kingdoms of this world shall become the kingdom of our Lord, and when the Prince of Peace shall reign forever and ever. (Passed unanimously.)

PROVIDENT INSTITUTION FOR SAVINGS.

REPORT.

To the Trustees of the Provident Institution for Savings in the Town of Boston, the Treasurer submits his Thirty-ninth Semi-annual Report of its state, with great pleasure. At each stated meeting some occurrence of the preceding period will draw attention, as a happy means of exhibiting the benefits of our plan on a large scale. By the continuance of a deficiency of supply of the circulating medium, pervading our whole country for these six months, depositors have either been compelled by their individual need to withdraw portions of their fund or have been induced to turn them to more advantageous use. In all cases this use may not, perhaps, turn out to be more advantageous, for the same condition of affairs has caused our reserved profits to swell beyond expectation. Next July, the Extra Dividend will yield, without doubt, a much larger rate of profit than in either of the three former.

Universal satistaction has been expressed at our operations by the depositers, from whom the receipts have been considerably less than that of the preceding half year, and to whom the payment has been greater than ever before. It is not easy to imagine a more perfect development of the original design of the Institution, than has been afforded by its recent experience.—When money is abundant, here the frugal find the easier resort for employment of their humblest sums; and when its scarcity is most severely felt, they know where to find a reservoir of their own filling.

Since the last semi-annual meeting the number of deposites on new accounts is 1616, on old 4100, in all 5716: of payments 3761, whereof 1567 were to close accounts. The amount of principal received is $284,641, paid $302,437,12. In January last, the accumulating fund was $1,460,72 and by accompanying account current now appears $101,157,23, exhibiting the remarkable increase of $19,696,51, in six months.

In the order of providence, our thoughts, even in this place that seems almost confined to the incoming and outgoing of money, must occasionally be drawn to the fragility of life. Last February one of the Vice Presidents, who had been from the beginning associated in our labors, ceased to partake the agreeable duty, having the very morning before his death performed at the office his share of monthly examination. He had great hold on the affections of many depositors from his service of several years in the most important relations of your Board of Investment. Mr Samuel Snelling's value and merits were known in other places: and his long continued display of good intentions will not soon be forgotten by us or the thousands who partake of the benefits of this institution.

Assiduous and intelligent Trustees can never be sought in vain for the fulfillment of such duties, and when our time of withdrawal arrives, we shall entertain no fear for the succession. Each year bears witness, gentlemen, to the increase of your obedience to the call, which Society makes upon you; and it is equally the honor and the happiness of the association which is profoundly felt by

Your devoted servant JAMES SAVAGE.

INTELLIGENCE.

[From the Daily Advertiser.]

A rescue in Court.—Yesterday occurred in presence of special court held by Chief Justice Shaw, in the Supreme Court room, one of the most remarkable scenes ever witnessed in this Commonwealth. Two colored women, in custody of the Sheriff, and brought before the court by a writ of Habeas Corpus, were during the hearing of the question for the determination of which they were brought up, forcibly rescued from the custody of the Deputy Sheriff, hurried out of court in defiance of the authority of the Judge, by a large party of colored persons who had thronged the court room for the purpose, placed in a carriage and driven out of town.

The circumstances are briefly these. Two female slaves, named Anna Patten and Mary Pinckney, (passing here by the names of Eliza Small and Polly Ann Bates,) the property of Mr John B. Morris of Baltimore, absconded, and a passage was procured for them on board the brig Chickasaw, which sailed for this port on the 20th ult. Mr Matthew Turner, a police officer of the city of Baltimore, was employed to come to this city with a power of attorney, to arrest the slaves on their arrival, and to reconvey them to their owner.—The vessel arrived in the harbor on Saturday morning, and Mr Turner on going on board, recognized the slaves, who admitted that they were the property of Mr Morris, and that they had run away from him.—He requested the master of the vessel to detain them on board, while he returned to town to take such legal steps as should enable him to reconvey them to Baltimore.

In the mean time, a large number of blacks, who appeared to have anticipated the arrival of the two emigrants, had assembled about the wharves, and several boats were filled with them. After Mr Turner had left the vessel, the friends of the two women had procured from Chief Justice Shaw, a writ of Habeas Corpus, directing the officer to bring them, and to summon the master of the vessel to appear before him, at the Court room, in the afternoon: and the precept was duly executed. The Chief Justice having occasion to be absent from town, requested Judge Wilde to attend, and hear the question on the return of the writ. Judge Wilde attended, but doubting whether, under the statute, he was authorized to hear and determine a question arising on a writ returnable before another Judge, adjourned the case to 9 o'clock yesterday morning, and the women remained in the custody of the sheriff.

At the time appointed the case came on for hearing before the Chief Justice. Samuel E. Sewall, Esq. appeared as counsel for the slaves, and A. W. Fiske, Esq. for the claimant. The slaves were accompanied by a great number of friends, male and female, most of whom were blacks, and they occupied the jury-men's seats, on one side of the Court room. Two officers only were in attendance, Deputy Sheriff Huggeford, and one of the Constables, who were seated at their respective desks in a distant part of the room. The body of the Court room was in a considerable part occupied by blacks. The Chief Justice after hearing the affidavits of Capt Eldridge, the master of the vessel, and of Mr Turner, the agent of the claimant of the slaves, remarked that it did not appear that Capt. Eldridge had any authority to detain the slaves, beyond the verbal request of the agent of the owner, which he did not consider sufficient. Mr Fiske was then proceeding to address the judge, for the purpose of representing that the owner of the slaves was present, with a power of Attorney and instructions from the owners to take them into custody.

At this moment there was a simultaneous rush of most of the blacks in the room, towards the door, situate nearly behind the Judge's seat. The Judge called on the Deputy Sheriff to preserve order, and told him that the persons in his custody were not discharged. The Messenger of the Court, who was in the entry, seeing what was passing, shut the door and bolted it, but it was forced open. The Deputy Sheriff was borne along by the crowd, and of course could make no resistance. He suffered we understand some severe personal violence. The two women were hurried down stairs, and into School street, where they were placed in a carriage, which was standing there, and were driven off, through Beacon street, and over the Western Avenue.

Telegraphs.—We are informed by the Providence Journal, that the preparations for a Teleagrphic Line, from this city to Providence are completed. It is stated that this line is designed as an experiment, and that if it succeed, it will be extended to New York.

Fire in Cambridgeport.—Between half past 11 and 12 o'clock, on Friday night, the hay loft of the barn connected with the Poor-House, in Cambridgeport, was set on fire. The flames soon spread by means of other out-houses, to that part of the building which was of wood, and in the course of an hour the whole building, a very large one, was destroyed. The inmates about seventy-four in number were got out in safety, and removed to the Town-house, excepting an Englishman, named Smith, about 80 years old, who was in that part of the building nearest the barn, and perished in the flames.

Emigrants to Canada.—The number of emigrants who have arrived at Quebec the present season, to the 18th July is 18,188, being an excess over the arrivals to the same period last year of 10,318.

A letter of the 1st. June says:—'The emigration of the farmers of the north to the United States seems lately to be renewed to a great extent. All the American ships which leave this port are filled with families from Switzerland, Baden, and Alsace. This morning, the three masted vessel Francis Depau, sailed for New York with upwards of 200 passengers, going to establish themselves in North America.'

Canal Tolls.—The tolls collected on the New York State Canals for the two first weeks in July, amounted to the sum of $85,402 22. The total receipts for toll, from the opening of navigation to the 14th of July, exceed $600,000.

From the 1st to the 14th of July, the receipts for tolls on the Erie Canal are greater this year than last by the sum of $12,539. *Albany Argus.*

The Rev. Edward T. Taylor, of Boston, visited Springfield during the session of the N. E. Conference. He preached several lectures while there, at which about $210 were collected for the Mariner's School in Boston, to which a wealthy gentleman of Springfield added $50, making $260.

Smithsonian Legacy.—It is stated that Hon. Richard Rush has been selected by the Federal Executive to attend the bequest of Mr Smithson of England, for the purpose of establishing at the City of Washington an institution for the diffusion of knowledge among men, and that with this object in view, he will shortly proceed to England.

Schenectady Railroad.—This road 77 miles in length, has been completed in 21 months, under the superintendence of Mr Wm. C. Young as Chief Engineer, and at a cost of $20,000 per mile, including every thing. The original estimate was one million and a half, and the Journal states that this estimate will cover every expense, including $330,000 paid for real estate, and the cost of 8 locomotives, 100 cars, two extensive depots, and all the requisite machine and workshops.

After breakfasting in Schenectady, the train started at about six o'clock for Utica and reached that place in 4 hours 21 minutes. Taking an early dinner, the party set out on their return at 1 o'clock, and in 4 hours 9 minutes were again in Schenectady.

Deducting the time consumed each way for stoppages, the train ran the distance of nearly 160 miles in 7 hours 6 min.—*N. Y. Amer.*

Whaling business of Salem.—The whaling business of this port has gradually increased since it was introduced, till it has attained a magnitude of which all our citizens are not aware. We have now *fifteen* vessels, with an aggregate of more than 3500 tons, and involving a capital of 350,000 dollars. Hitherto the business has answered the expectations of all those who are engaged in it, and the success has been such as to induce further investments, which are said to be in contemplation. All our whalers are now absent, two of the largest, the Samuel Wright and James Maury being expected home in the autumn. Two of them are the individual property of Mr Phillips, who we understand will soon add two more. The remainder are owned by companies.

Kentucky Hemp.—A farmer in Fayette county received a few weeks ago 5948 dollars for his last year's crop of hemp.

Sunday Travelling.—At a meeting of the directors of the Providence Steamboat Company, it was resolved unanimously to discontiue the Sunday trips. We are also informed that the cars on the Providence and Boston rail road will not run on that day, except to carry the mail and passengers who leave here in the boat of Saturday.—*N. Y. Journal of Commerce.*

The Rev. Mr Blagden has asked a dismission from the society of which he is pastor in Salem street, and has accepted the invitation of the Old South Church in this city to become the pastor of that church.

Embarkation of Emigrants to Liberia.—We learn from the Christian Intelligencer, that on Tuesday, the 5th of July a company of about *ninety* emigrants embarked at Staten Island, near New York, on board the ship Luna, for Bassa Cove, Liberia. The Executive Committee of the Colonization Society of New York City held a farewell meeting with them on the morning of the 5th, in one of the public buildings of the Island. After prayer by the Rev. Dr Banks, the Rev. Dr Proudfit, corresponding Secretary, then read the parting address, prepared for the purpose, when the emigrants were affectionately adressed extemporaneously by him.

African Colonization.—One of the most gratifying facts that we have met with for some time connected with the great cause of African Colonization, is that stated in the advertisement of the Young Men's Maryland Colonization Society, of five thousand dollars having been raised in the short space of two months in the single town of Pittsburg in aid of the Pennsylvania Society. This is indeed a most emphatic colonization. What then have we not a right to expect from Baltimore?—*Balt. American.*

Transportation of Indians. Montgomery, Al., July 16.—About three thousand Indians left our wharves on Thursday last, on board the steamboats Lewis, Cass and Meridian, for their destined home across the Mississippi, under charge of Lieut. Barry, of the U. S. Army.

From the inauspicious season of the year, and the crowded state of the boats, it is but reasonable to expect that the Indians will, on their route, suffer much from disease. We look forward to such a result, but hope for a different one.

Previous to the departure of the Indians from this place, many serious disturbances occurred. Upon the requisition of the Governor of Georgia, preparations were making to so chain and fetter some 12 or 15 of these deluded wretches that there could be no escape, when one, by a sudden and energetic effort, succeeded in getting from the grasp of those in whose possession he was—raised a hammer, and inflicted a very severe blow upon the head of one of the guards—gave the war hoop and then took to flight—he was immediately shot dead by a Mobile volunteer, and another bayoneted and died in a few hours.

On the same evening three succeeded in escaping from the guard—one was on Thursday brought into town under arrest—and while proceeding through the street in a wagon, took a large knife and cut his throat, and instantly expired. Such is the desperation of these beings rather than be given to the civil authorities of Georgia.—*Advertizer.*

They are chained in gangs, this severe step being deemed necessary to prevent any sudden and violent attempts, on their part, to regain their liberty, and thus again to renew their acts of blood and murder.

Indians in chains! It may readily be conceived what sort of neighbors they will become, after being removed under such compulsion and such indignities.

New Orleans, July 16.—The report in circulation, relative to Gen. Gaines having crossed the Sabine, is correct. As well as can be judged from the reports received it seems he had been engaged for several days in forwarding provisions and military stores, previous to passing the river, after which he marched directly on Nacogdoches, having previously called out the troops in garrison in Forts Townson and Gibson, with directions to join him in as short a time as possible.—*Com. Bulletin.*

By a gentleman who arrived last evening, in the steamer Lamplighter, who is direct from Galveston Island, we learn that the Texan army, under Gen. Rusk, were encamped at Coxe's point, 2500 strong, and the Mexicans, to the number of 10,000, were making rapid strides toward them, being within a day's march when our informant left.—*Lou. Adv. July* 15.

Volunteers.—Gov. Morehead in compliance with a requisition of Gen. Gaines, has made a call upon the citizens of Kentucky, for ten companies of mounted volunteers, to rendezvous at Frankfort as early as possible, and from thence to march to the encampment of Gen Gaines on the Sabine river. It is understood that Gen. Gaines considers our affairs on the frontier as highly critical, and the necessity of reinforcements to maintain our rights, and cause our national honor to be respected, as extremely urgent.

Louisiana Volunteers.—The following is an extract from the General Orders, issued by authority of the Governor of Louisiana, in compliance with the requisition of Gen. Gaines.

As no companies of mounted gun men now exist in this State, it is only by the voluntary formation of such companies, that this requisition can be complied with.

The citizens of the State subject to militia duty, are therefore invited to enrol themselves in voluntary companies of that description, and to organize themselves in conformity with the law.

Mexico.—Extract from a letter of the Secretary of War to Gen. iFlisola.

Before a Council of War, your Excellency will be called upon to answer for not having maintained the positions the Supreme Government ordered you to preserve to the last, and from this time forward, the serious charge will rest on you, of having disobeyed the rule laid down in Art. 2. Title 3, of the Army Regulations, according to which the command of the army devolved on your Excellency, and you had no right whatever to consider it still continued in the general in chief after he was made prisoner, much less that he could act as President of the Republic: for being unable to exercise the duties of that office, he could no longer be considered in possession of it, and besides whoever might be at the head of the executive power, no order coming from him should be obeyed, without being countersigned by the appropriate minister of the Cabinet. It is astonishing that your excellency should have come to conclusions which common sense rejects, and which, at least, show an utter ignorance of what military duty requires; and above all, of the circumstances under which the executive power of a republic is exercised, and particularly ours.

The last order of his Excellency the President ad interim, is, that if you have not already done it, you give up the command of the army to his Excellency, Gen. D. Jose Urrea, that you repair to this Capital as you are hereby ordered, to answer before the laws for your conduct.

God and liberty! Mexico, June 25, 1836.

TORNEL.

FOREIGN.

London papers have been received to June 25th.

England.—The Irish Muncipal Bill has been returned to the House of Lords, and was to be considered on Monday, June 27. The subject produces much excitement.

Lord Melbourne has been acquitted of the charge in the criminal prosecution against him.

Mr O'Connell has moved that it be referred to a committee to inquire and report whether it be not necessary for the public weal to reform the House of Lords, by extending the principle of representation in the peerage, and altering the quality of electors and the mode of election.

Spain.—The most perfect inactivity continues in the camp of the British auxiliary forces.

France.—The Chamber of Deputies have passed an important vote, suppressing all the gambling houses of the capital from January, 1830.

BOOK AND PAMPHLET SOCIETY.

The Depository of the Book and Pamphlet Society is removed to the Office of the Christian Register, in the chamber over No. 151 Washington St. directly opposite the Old South Church.

The Depository is now open to all, who may be in want of Unitarian Books and Tracts for distribution; and the Directors would inform such persons that they will be supplied gratis, on application as above. Besides the monthly tracts issued by the Unitarian Association, the Depository is supplied with various other treatises in defence of Liberal Christianity; and friends at a distance who write for them will be promptly supplied.

MARRIAGES.

In this city, on Thursday evening, the 28th ult. by the Rev. Mr Greenwood, Wm. Parker, Esq. formerly of New Jersey, to Lucy Cushing, daughter of the late Benjamin Whitwell, Esq. of this city.

By Rev. Mr Dean, Mr Charles L. Robbins of Boston, to Miss Sarah, eldest daughter of Mr John T. Golding, formerly of England.

In Lowell, by Rev. Mr Thurston, Mr George F. Loyt, of this city, to Miss Mary Ann Severance.

In Dorchester, Mr Edward I. Sheldon, of New York, to Miss Adeline Maria, daughter of Nath'l Clapp, Esq.

In East Cambridge, Mr Edmund Boynton, of Boston, to Miss Martha E. Parker, daughter of Levi Parker Esq.

In Wiscasset, 24th inst. John Paine, Esq. of Thomaston, to Mrs Ann Bright, of Boston.

The above couple are now more than seventy years of age. Upwards of fifty years ago they were betrothed, but by some fortuitous circumstances, their union was prevented. Since that time they have each been married twice, and never have seen each other till the day previous to their wedding.

DEATHS.

In this city, Mr Thomas Blasland 63.

In Dorchester, Mrs Sarah wife of Mr Abraham H. Bird, of this city, and daughter of Mr Jabez Allen, 24.

In Lexington, July 2d, Mr Nathan Heywood, 19, only son of Mr William Heywood, formerly of Bangor Me.

In Malden, Capt. Ebenezer Nichols, 73.

In Newburyport, Mrs Mary, wife of Hon. Stephen W. Marston, 51.

In Charlestown, Mrs Mary, wife of Mr Richard Frothingham, 51.

In Waltham, 37th ult. Mr Albert Soule, formerly of Oxford, Me. 21.

In Salem, Catharine Peele, daughter of Hon. Stephen C. Phillips, 1 year.

In Reading, Sally, wife of Dr David A. Grosvenor, and daughter of the Rev. Ebenezer Grosvenor, former minister of Harvard, 56.

In Montpelier, Vt. 27th ult. after a long illness, Timothy Merrill, Esq., Secretary of State, 55.

In Dorchester, Miss Caroline C. Webber, 24.

In Canandaigua, 13th ult. Jasper Parish, Esq 69.

SUNDAY SCHOOL BOOKS—PERIODICALS—MANUALS &c.

BENJ. H. GREENE, 124 Washington corner of Water Street, has just received another large supply of excellent Sunday School and Juvenile Library Books, both old and new. As many of these books may not yet have found a place in but few Libraries of this character, a list is given below for the benefit of those who cannot often come to the city. Orders by mail or otherwise, will meet with prompt attention.

No. 6.

The Hamlets
Happy Family
Swiss Family Robinson
Boy's week day Book
Martineaus Prize Essays
Melon's Pilgrimage
Scripture Stories
Do Natural History
Parley's short stories for long nights
Dialogue Stories
Bible Illustrations
Juvenile Repository
Hours for Heaven
Marcus Aurelius
Young Florist
Parley's Every Day Book
Sketches of Natural History
Village Boys
Rich and Poor Boys
Key to Knowledge
Story of Lafayette
Greenwood's Lives of the Apostles
Belzoni in Egypt
Scenes of Wealth
Parley's Picture Book
China and the English
Farm House
Berquin's Children's Friend 4 vols
Austin Hall
Woodland Cottage
Annette Warrington
Willson Avery
Clara Newgent
Carpenter and his Children
Flowers of Fable

THE SUNDAY SCHOOL TEACHER AND CHILDREN'S FRIEND. The above will be issued on the 15th July. It will be continued monthly, containing 54 pages, large 18mo, small type, at $1, 50. per year, payable on the receipt of the second number. The matter will be furnished by practical teachers in Boston and elsewhere and a large part will be made interesting to children as well as teachers. Persons disposed to patronize this work will please to send their names as above immediately.

The following Manuals are now in constant use in all Sunday Schools, and are published and for sale as above—

Allen's Questions, part 1—on the Gospels
Do Do pt. 2— Do
Do Do pt. 3—on Acts
Worcester Catechism—Carpenter,s—and Channings.
The First Book for Sunday Schools, lately introduced.
Boston Sunday School Hymn Book
Forms of Devotion, for opening and closing school

BROOKS' PRAYERS. Published as above, 'A Family Prayer Book and private Manual;' to which are added, Forms for Religious Societies and Schools. With a collection of Hymns. By Charles Brooks, Minister of the third Church in Hingham, Mass

jy 30

SCANDINAVIAN ELIXIR, OR A CURE FOR DYSPEPSIA.

THIS is the name of a medicine which is for sale by the subscriber; and although but recently introduced into this country from the North of Europe, by a gentleman who was cured of Dyspepsia of long standing by the use of the Elixir, it is already celebrated for the extraordinary cures which it has effected in cases of a disarrangement of the digestive organs which have bid defiance to medical advice. The operation of the medicine is exceedingly gentle, its object being to remove costiveness and restore the natural tone to the stomach and bowels, and there are few cases where it will not afford relief. Certificates from highly respectable individuals, if necessary, could be produced of its extraordinary efficacy, but the proprietor has thought proper to depart so far from the beaten track as to refer those individuals who are suffering from this distressing complaint, to the subscriber, who is furnished with the means of exhibiting satisfactory evidence of its excellence and also that it is composed of materials entirely of a vegetable origin, and that it contains nothing of a nature, which, if taken according to the directions, can be deleterious to the constitution.

N. B. The price is $2 a bottle. Two bottles will, unless in extraordinary cases, effect a cure. JONATHAN P. HALL, No. 1 Union Street, Boston, General Agent for the Proprietor. j 16

POETRY.

FOR THE REGISTER AND OBSERVER.

DEDICATION HYMN.

This house of prayer we dedicate
To thee, O God, alone.
Here may assembled numbers wait
For blessings from thy throne.

Though Heaven of Heavens cannot contain,
Nor aught thy presence bound,
In earthly courts thou deign'st to reign,
Where worshippers are found.

Wilt thou, O God, thy spirit shed
On those who worship here,
When guided onward by Thee led
Thou sav'st from doubt and fear.

Bless those who in this temple meet,
Though varied be their lot;
Should some forget thy mercy seat,
None are by thee forgot.

Our motives are all known to thee,
Our unveiled hearts we bring,
And though unworthy, seek to be
O'ershadowed by thy wing.

Thou wouldst not, Father, that the soul
In devious paths should stray,
But under thy divine control,
Might find that better way.

Grant us, O Lord, that blessed peace,
Which to the just is given,
Let every wayward passion cease,
And guide our souls to Heaven.

FOR THE REGISTER AND OBSERVER.

PHILIP VON ARTEVELDE.

Mr Editor,—From seeing a notice of this work in the last number of the Westminster Review, I have been led to take it up for the first time, and I have been so much struck with the force of some passages that I have been at the pains to transcribe them for the benefit of your readers. It is indeed in a few powerful sentences that the chief attraction of the work consists. Its merits as a drama are certainly not great. It is justly characterized as the production of a mind of unquestionable ability and sedulous cultivation,—more capable however of correct thinking, and the forcible expression of its results, than of giving to us those animated representations of the passionate parts of our nature which form the peculiar theme of the didactic poet. Throughout the piece, the author continues to interest us in the reflections, rather than to implicate us in the emotions, which the course of events gives occasion to. Some of these reflections are of great value. A wholesome moral truth is expressed with great vigor in the following sentence.

Look on life,
And you shall see the crimes of blackest dye
So clumsily committed, by such sots,
So lost to thought, so scant of circumspection,
As shall constrain you to pronounce that guilt
Bedarkens and confounds the mind of man.
Human intelligence on murders bent
Becomes a midnight rambler; human will
Of God abandoned, in its web of snares
Strangles its own intent.

The reasoning and reflections contained in the two extracts below are worthy of deep meditation. It is rare to meet with such in a poetical garb.

This circulating principle of life—
Is not unauthorized, nor increate,
Though indestructible. Life never dies;
Matter dies off it, and it lives elsewhere.
Or else how circumstanced and shaped; it goes;
At every instant we may say 'tis gone,
But it hath never ceased; the type is changed,
Is ever in transition, for life's law
To its eternal essence doth prescribe
Eternal mutability; and thus
To say, I live—says, I partake of that
Which never dies: But how far I may hold
An interest indivisible from life
Through change (and whether it be mortal change,
Change of senesence, or of gradual growth,
Or other whatsoever, 'tis alike)
Is question not of argument but fact.
* * * * * *

—

Ellen. Touching this sight
That you have seen—
Artev. Touching this eye creation;
What is it to surprise us? Here we are
Engendered out of nothing cognizable,
If this be not a wonder nothing is;
If this be wonderful, then all is so.
Man's grosser attributes can generate
What is not, and has never been at all:
What should forbid his fancy to restore
A being passed away? The wonder lies
In the mind merely of the wondering man.
Treading the steps common life with eyes
Of curious inquisition, some will stare
At each discovery of nature's ways,
As it were new to find that God contrives.
The contrary were marvellous to me,
And till I find it I shall marvel not.
Or all is wonderful or nothing is.

The following sentences contain just thoughts very happily expressed.

He that lacks time to mourn lacks time to mend.
Eternity mourns that. 'Tis an ill cure
For life's worst ills to have no time to feel them.
Where sorrow 's held intrusive and turned out,
There wisdom will not enter, nor true power,
Nor aught that dignifies humanity.

—

The heart of man, walk it which way it wi'l,
Sequestered or frequented, smooth or rough,
Down the deep valley amongst tinkling flocks,
Or 'mid the the clang of trumpets and the march
Of clattering ordnance, still must have its halt,
Its hour of truce, its instant of repose,
Its inn of rest; and craving still must seek
The food of its affections—still must slake
Its constant thirst of what is fresh and pure,
And pleasant to behold.

—

It was not meant
By him who on the back the burthen bound,
That cares though public, critical, and grave,
Should so encase us and encrust, as shuts
The gate on what is beautiful below,
And clogs those entries to the soul of man
Which lead the way to what he hath of heaven:
This was not meant.—
Life—life, my friend
May hold a not unornamented course
Wherever it shall flow; be the bed rocky,
Yet there are flowers, and none of brighter hue,
That to the rock are native.

There is much force in this passage.

Weak, trembling, sick at heart, and wearied so
With perturbation, and with pain so racked,
That I have lost my patience, and for hours
Have prayed for God's deliverance through death;
Yet rather would I, yea, far rather, live
A dateless life of anguish such as this;
Rather live out my reason thus, and twist
For restless years upon a bed-rid couch,
With the sole sense of dotage and distress,
Than change with thee and take upon my soul
Thy forfeiture and lodge within my breast
That worm of memory which today shall breed
And which upon thy death-bed shall not die;
But being of the soul, shall be immortal!

The following extracts will give an idea of the writer's skill on subjects of a less grave character. Some of the phenomena of deep emotion are happily described in the first.

How can I please him when I cannot speak?
When he is absent I am full of thought,
And fruitful in expression inwardly,
And fresh and free and cordial is the flow
Of my ideal and unheard discourse,
Calling him in my heart endearing names
Familiarly fearless. But alas!
No sooner is he present, than my thoughts
Are breathless and bewitched and stunted so
In force and freedom, that I ask myself
Whether I think at all, or feel, or live
So senseless am I!

—

She was a creature framed by love divine
For mortal love to muse a life away
In pondering her perfections; so unmoved
Amid the world's contentions, if they touched
No vital chord nor troubled what she loved,
Philosophy might look her in the face,
And like a hermit stooping to the well
That yields him sweet refreshment, might therein
See but his own serenity reflected
With a more heavenly tenderness of hue!

—

The grave—
Whence could I call her radiant beauty back,
It would not come more savoring of Heaven
Than it went hence—the tomb received her charms
In their perfection, nor with trace of time
Nor stain of sin upon them: only death
Had turned them pale.
She was so fair that in the angelic choir
She will not need put on another shape
Than that she bore on earth.

I enclose one more extract, and these are nearly all the very striking passages in the book. As I have said above it is in such passages that its chief attraction consists. The reader who should be led by them to undertake the perusal of the whole work, would be much disappointed. He would besides, be shocked by occasional instances of coarseness of expression, which it is surprising that such a writer should have allowed himself to adopt, however much in keeping it may be with the character of times in which his personages flourished.

The truth of the following reflections must strike every one.

He was one
Of many thousand such, that die betimes,
Whose story is a fragment, known to few.
Then comes the man who has the luck to live,
And he 's a prodigy. Compute the chances,
And deem there's ne'er a one in dangerous times
Who wins the race of glory, but than him
A thousand men more gloriously endowed
Have fallen upon the course: a thousand others
Have had their fortunes foundered by a chance,
Whilst lighter barks pushed past them; to whom
Add a smaller tulley, of the singular few,
Who gifted with predominating powers,
Bear yet a temperate will and keep the peace.
The world knows nothing of its greatest men.
To be the chief of honorable men
Is honor; and if dangerous, yet faith
Still binds them faster as the danger grows.
To be the head of villains,—what is that
But to be mind to an unwholesome body—
To give away a noble human soul
In sad metempsichosis to the brutes.

MISCELLANEOUS.

JOHN RANDOLPH'S WILL.

The following testimony before 'the General Court' in Virginia, relating to Mr Randolph's will of 1819, contains some interesting facts relating to his life and character.

Dr Brockenbrough stated that the will of 1819 is in the hand-writing of John Randolph, deceased, who wrote it at witness's table, in the Bank of Virginia, in a very short time, and delivered it to witness—then said he had something to add, and took it back. After making the addition, Mr R. again gave it to him. It was put into witness's drawer, and there remained, never read by the witness at any time, until he found it and sent it to the Clerk of this Court in July last. Witness had been under the impression that he had delivered it back to Mr R., and it was by accident he discovered it to be still in his possession. Did not remember whether Mr R. himself, or witness, put it in the drawer. Testator informed witness it was his will; but the circumstance made little impression on the witness. Mr R. asked witness to have the will back, several years after the writing. Witness said very well, and Mr Randolph shortly afterwards left town, the matter not having been again mentioned. Witness being questioned as to the state of Mr R's mind at the time of writing the will, said he could not exactly say. He had been a good deal excited about that period by the failure of the firm of Tompkins & Murray, by whom he (Mr R.) lost a considerable sum of money. Did not recollect that Mr R. was at all excited that spring, until witness informed him of the failure. He at first received the information calmly; but next day exhibited much vexation, and abused the Banks for giving credit to individuals who did not deserve it.

Being questioned by the Court, witness could not say whether Tompkins and Murray failed before or after the writing of the will; but it was in the same year. Witness remarked no other excitement than that which arose from the failure of T. & M. on that occasion. Questioned as to Mr R's religious impressions at that period—said he was enthusiastic on that subject, but he spoke and wrote on other subjects like a man of sense, and witness did not think his religious enthusiasm went to the length of derangement—at any rate, there are many who went fully as far on that subject who were not considered insane. Witness thought Mr R. under this strong religious bias from 1818 to 1822. Thinks he did not use profane language during that period; that he was really pious, and that his conduct was unusually mild and forbearing. Witness was further examined as to various incidents of Mr R's life, and certain extravagances of conduct during his visits to Richmond, in the years 1819 and 1826, and the intermediate years. Questioned whether he thought Mr R. deranged in 1826; witness said he differed from other persons, who thought Mr R's extravagances arose from insanity. Witness never saw him, when, if money were concerned, he was not perfectly collected. If he had a bargain to make, he could be as cool as any man. In 1826, Mr R. behaved wildly, and dressed in a strange manner; but he occasionally conversed as rationally as ever, which induced witness to attribute his conduct to eccentricity. Questioned whether he recollected any extravagant conduct on the part of Mr R at the time of Com. Decatur's death; said he did not, although he had heard of it. Recollects that Mr R. detailed to witness the ceremonies at Decatur's funeral, and that he mentioned, among other incidents, the tears trickling down the iron cheeks of Com. Rodgers; but observed no extravagnce or excitement in Mr R's conduct at the time, except that he shed tears during the relation. Questioned as to a correspondence between Mr Randolph and Gouverneur Morris, noticed in the deposition of B. W. Leigh at the former trial, and whether that correspondence was in the Bank of Virginia—said he did not know. It was formerly deposited there in the hands of Mr Dandridge, by a lady who received it from Mrs Morris, and who sent it there to get rid of it.

[From the Liberia Herald.]

AGRICULTURE.

It is with pleasure we have it in our power to announce the advance of an agricultural spirit throughout the colony. To this most interesting subject, which has hitherto been shamefully neglected, the people generally seem to be looking with intense interest, as that in which their future well-being is involved. Men, whose funds would enable them to go largely into trade, are refusing to employ a single cent in commercial speculations, with a determination to give to farming all the advantages of their capital, and undivided attention. A fatal trading mania has possessed the whole of us. Judging from our conduct, a stranger would have concluded that we came from a land of pedlars, in which farmers are regarded as shepherds were by the ancient Egyptians, with supreme contempt. But we bless heaven the evil is working its own cure. Numbers of traders are done up, and in many instances, it is as it is sometimes said in New England, '*root pig or lose your tater.*' We think we are far from visionary, but we will venture the prediction, that if the progression of the spirit of agriculture for five years to come be in proportion to what it has been for one year past, we shall witness in that time considerable exportations of tropical productions, raised in the colony. We have often declared, and we reiterate the assertion, that no reasonable man can desire greater facilities for an honorable living, than are to be found in this country. The principal articles that are in foreign demand, if not indigenous to the country, are found springing up spontaneously, through our mountains, plains and valleys. Millions of coffee trees of different sizes and ages, may be gathered from the woods between this and Junk; and we know by experiment, that when properly managed, they will bear in three years from the time of transplantation, so that a man that will commence with spirit, and set out fifteen or twenty thousand plants, may calculate, with a good degree of certainty, on a large quantity of coffee in three years from the time he commences operation. He would thus be enabled to supply not only himself, but to have an article always in demand, which he could at all times exchange for any other articles which he might want. It is absolutely a disgrace to us, to have to inquire of foreigners when they arrive, 'Have you any coffee?' or 'Can you spare me a little sugar?' It must give them a most unfavorable opinion of our good sense or industry, when they learn that the trees and shrubs that produce these articles, are scattered with a liberal profusion through our woods, almost within our very doors.

GOING TO THE WEST.

Reader, did you ever 'go to the West?' If you never did, and have such a desire to do so that you are discontented with your present condition, we advise you to journey there without delay. Our word for it, you will come back as quiet as a lamb, and perfectly willing to remain where you are, fully believing that all is not 'gold that glitters.' Many of our friends go into that region 'to look out a place' to locate themselves, and after travelling a month or two return, when a dialogue something like the following, is not unfrequent, between one of them and his neighbors:—'Well, how did you like the West?' 'Oh—very well.' 'Did you find a place to suit you?' 'Yes, a good many.' 'Well, do you intend to go out there?' 'Yes, I think I *shall*; but not at present.' His tune about going to the West is changed from a major to a minor key.

Jackson yellow boys do not grow on every bush there, more than here. They must be obtained, if obtained at all, by using the same means which we must on the rocks and hills of New England to get them—the exercise of perseverance and the practice of economy. The glowing descriptions that we read of the case with which wealth is amassed at the West give only one side of the picture. The hardships and deprivations which must be undergone, in order to accumulate a fortune, are passed over in silence. If the same deprivations and rigid economy necessary to be observed there, in order to become wealthy, were practised here, we should not hear so many complaining of poverty as we do. Fashion and pride make so many demands upon our purses, that we find it difficult to keep them supplied. Mortify pride, and show a little disregard to the requirements of fashion, and there will be no need of going to the West so much to obtain a good livelihood.—*Hampshire Gazette.*

AFFECTING SCENE.

A day or two after our arrival at Bombay, I was strolling, about sunset, on the beach of Colaba—a small island separated from Bombay, only when the tide rises, by a narrow creek, the passage being perfectly dry at low water—when my attention was arrested by a peculiar object. A man approached me in the costume of the lowest orders, having only a cloth wrapped round his loins. I could not help being forcibly attracted by his appearance. His skin was perfectly white, as white as chalk; and when he came near me I perceived that it seemed glazed, as if it had been seared with a hot iron. His hair, for he wore no turban, was precisely the color of his skin, and hung in long strips upon his lean and withered shoulders. His eyes, excepting only the pupils, were of a dull, murky red, and he directed them perpetually towards the ground as if the light was painful to him, which, upon inquiry, I discovered to be the case. His gait was slow and tottering, and his limbs were shrunk to a state of attenuation quite ghastly. His ribs were so prominent that they might be counted at the distance of several yards, and the whole anatomical developement was so singularly conspicuous, that he seemed to stand before me a living skeleton. He did not at first venture to approach within several yards of me. I advanced, but he gently retreated, beseeching me to give a miserable man a few pieces to save him from death, as he was an object of universal scorn, and an outcast from his tribe. His supplication was piteously imploring. He bid me not come near him, as he was a polluted creature, against whom the hand of every one was raised, and for whom there was no pity. By speaking kindly to him, I in a short time obtained his confidence, when he stood still and allowed me to stand close beside him. I asked him the reason of his extraordinary appearance. He told me that he had been for years a martyr to the leprosy, which, though at length cured, had left upon him the brand of irremediable pollution. The very hue of his skin had changed from a brown to a cadaverous and sickly white, and no one could mistake that he had been a leper. In India, lepers are held to be accursed of the Deity: they are in consequence universally shunned, and many yearly die in an abject state of destitution truly deplorable, from the universal abandonment to which their dreadful visitation exposes them. Though this poor man was of the lowest cast, none of the members of his tribe would hold intercourse with him, and he was cast forth a wanderer, where he could find none but such as were laboring under a similar infliction, who felt any sympathy in his wretchedness. Nothing can be more melancholy than the thought of a human creature so situated. Not only an outcast from general society but shunned even by the most degraded of his tribe; he has no home but such as he makes for himself, apart from the haunts of men, who frequently drive him into the jungles where he becomes a prey of wild beasts; or when he refuses to withdraw himself beyond the remotest neighborhood of human habitation, in violation of every law both human and divine, the members of his own family will frequently put the wretched creature to a cruel death. So attached are the Hindoos to life generally, which they consider upon any terms, the greatest boon of heaven, that they seldom relinquish it by a voluntary death, except when the fanaticism, which with them is a positive frenzy, urges them to some deed of self-immolation in order to obtain the immediate possession of an immortality of bliss. But although these acts of frantic devotion are not uncommon, yet the circumstances of Hindoos, putting themselves to death merely to get rid of the burthen of a sorrowful existence, is comparatively rare. The leper will bear about with him the curse of his leprosy with all its attendant miseries, and pour forth his complaints to the unconscious winds; yet even in the midst of privations and bodily sufferings, which it is appalling to contemplate, he will endure his load of misery, and cling to life with a pertinacity scarcely to be conceived.—*The Oriental Annual.*

HYGEIAN PILLS.—During the last three weeks, the writer has been in attendance on a gentlemen of excellent character and habits, whose disease has just terminated fatally; and there is the best reason for believing that the unsuccessful issue of the case was owing to the injudicious use of Hygeian Pills. Nor is this an uncommon instance of fatal mischief produced by this drastic cathartic. Similar cases are constantly occurring, both in England and our own country. But the testimony of the wisest and best physicians does not weigh a feather in the estimation of a large proportion of the community when confronted with the assertion of the vender, that the pills are good to cure all manner of diseases. There is, very justly, great excitement and alarm in our large cities on the subject of Hydrophobia; yet there are, undoubtedly, more deaths annually occasioned by Hygeian pills, than occur in twenty years from the bite of mad dogs.—*A. W. Ives, M. D.*

TO YOUNG MEN.

There is no moral object so beautiful to me as a conscientious young man! I watch him as I do a star in the heavens; clouds may be before him, but we know that his light is behind them, and will beam again. The blaze of others' prosperity may outshine him, but we know that though unseen he illuminates his own true sphere. He resists temptation not without a struggle; he hears the sarcasms of the profligate and it stings him, for that is the trial of virtue, and he heals the wound with his own pure touch. He heeds not the watchword of fashion, if it lead to sin; the atheist who says not only with his heart but with his lips, 'there is no God,' controls him not, for he sees the hand of a creating God and reverences it, of a preserving God and rejoices in it. Woman is sheltered by fond arms and guided by loving counsel, old age is protected by experience, and manhood by its strength; but the young man stands amongst the temptations of the world like a self balanced tower. Happy he who seeks and guins the prop and shelter of Christianity.

Onward, then, conscientious youth! raise thy standard and nerve thyself for goodness. If God has given intellectual power, awaken it in that cause; never let it be said of thee, he helped to raise the tide of sin by pouring his influence into its channels. If thou art feeble in mental strength, throw not that drop into a polluted channel. Awake! arise, young man! assume the beautiful garments of virtue! it is easy, fearfully easy to sin, it is difficult to be pure and holy. Put on thy strength then, let thy chivalry be aroused against error, let truth be thy lady love—defend her.—*Southern Rose.*

THE MISSISSIPPI.

A travelling correspondent of the Louisville Journal, has the following paragraph in relation to the 'Father of Floods.'

It is surely no misnomer, that this broad stream has been styled the 'terrible Mississippi,' for where may we look for another, comprising so many constituents of the sublime and fearful? Pouring along in its deep channel, the heaped-up waters of those vast streams, which drain the broadest valley on the globe—sweeping onward in one boiling mass, furious, turbid and always dangerous—tearing away from time to time, its deep banks, with their giant collonades of living verdure, and with the stern despotism of a conqueror, flinging them aside again, by no principle but its lawless will—all this calls up an emotion of the sublime, to which few parallels are to be found. And then, when we think of its far, lonely course—rolling on in dread, solitary grandeur, through those boundless forests of a century's growth—pouring the ice and snows of arctic lands through every variety of clime, till at last it heaves free its mighty bosom beneath the line—we are compelled to yield ourselves, in uncontrolled admiration of its gloomy magnificence. And its dark, mysterious history, too—those fearful scenes of which it has alone been witness.—Ages on ages have passed away, and tide after tide has swept the fair fields of the world, and here amid these terrible solitudes, in its own stern majesty, have rolled these deep waters to the ocean.

[From the Worcester Palladium.]

REMARKABLE LONGEVITY.

Cases of longevity are often presented to the public through the pages of different Journals, for one purpose or another, often to show that a particular mode of living conduces to long life. I send you the following record of a family, every circumstance of which can be substantiated by the best testimony.

My grandfather and grandmother were born about the year 1700. Their ancestors came to this country and settled in Dorchester in this State, as early as 1640. They were respectable farmers, and their descendants down to the period above named, were farmers or mechanics. My grandfather was a small industrious farmer, had a family of nine children, all of whom survived the parents—lived to good old age, and were respectable members of society.

The father of this numerous family lived a healthy and active man to the age of 93; and the mother, of less physical, but greater mental activity, survived her husband two years, and died in the 95th year of her age. At the funeral of the father, all the children were present;—by his death, a matrimonial connexion of between 69 and 70 years was dissolved. The family consisted of 7 sons and 2 daughters, who lived to the following ages:

The eldest son to 91. The second son to 85. The third to 75, and died of the 15th attack of Pleurisy. The fourth to the age of 84. The fifth to the age of 88. The sixth still living at the age of 81. The seventh died in the 85th year of his age. The eldest daughter died at the age of 87, and the youngest at the age of 78. The average age of the 11, (parents and children) 85 7-11. The sons were all in active life;—one was a professed teacher, one a professional man, one a mechanic and ultimately a wealthy farmer; the others all farmers.

APPROVED BOOKS FOR SUMMER SCHOOLS.

WORCESTER'S READING BOOKS.

1. *A Second Book for Reading and Spelling.*

Those who have used Mr. Worcester's Primer are aware of his peculiar talents in rendering those usually "dry subjects" interesting to children; and to them it is sufficient to say, that the *Second Book* has the same simple and attractive character as the *First.*

2. *A Third Book for Reading and Spelling;* with simple Rules and Instructions for avoiding common Errors.

We approve of the plan of this book; it is just such an one as is needed, and we hope it will be adopted in every school in the country.—*Boston Evening Gazette.*

BOSTON READING LESSONS FOR PRIMARY SCHOOLS.

Alterations and additions have been made in the present edition of this work, at the request of the Committee for Primary Schools in Boston; and in consequence it has been adopted, by direction of the Committee, as the common reading-book in those schools.

ELEMENTS OF ENGLISH GRAMMAR, with Progressive Exercises in Parsing. By JOHN FROST.

This work is noticed by the Boston Association of Instructers, in a letter to the Author, as follows;—"We have attentively examined your Grammar, and we do not hesitate to say, that it appears to us better adapted to the younger classes in common schools, than any other with which we are acquainted."

THE CHILD'S BOTANY; with Copperplate Engravings.

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PETER PARLEY'S ARITHMETIC. *Peter Parley's Method of Teaching Arithmetic to Children.* This work is on a plan at once entirely new and altogether natural. It consists of a series of pleasing and beautiful engravings, illustrating scenes, sports, and incidents familiar to childhood. The engravings are accompanied by tales, anecdotes, and explanations, and these are followed by a series of simple questions in arithmetic, which the child is to answer.

From Rev. J. L. Blake, Author of several popular School Books, Boston.

The object of Parley's Arithmetic is to combine instruction with amusement. The attempt to do this has been successfully made; and the work, in my opinion, is well adapted to the use of children in families and in Schools. It is one of the best books on the subject I have seen.

From James Thatcher, M. D. Author of several valuable works, Plymouth.

Having examined 'Peter Parley's Arithmetic,' it is with much pleasure that I express my decided opinion in favor of its superior utility for the instruction of youug children in the rudiments of the art. The author's simple mode of teaching by amusing examples and appropriate cuts, is admirably calculated to allure the juvenile mind to a knowledge of the subject.

From Isaac Foster, Principal of the Young Ladies' Seminary, Exeter, N. H.

"I am sorry I have not had the benefit of Parley's Arithmetic in years past. I have never seen any thing, having the name of Arithmetic, half so attractive. Children will have Arithmetic at the outset if they have the good fortuue to begin with Peter Parley's."

Recommendations from a very large number of Teachers, who have used the book, might be added, as well as numerous favorable notices from the best periodicals, would the length of them permit. The first year of its publication, more than 15000 copies were sold. Copies furnished for examination by the Publisher.

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1. *The First Book of History,* or History on the Basis of Geography (comprehending the countries of the Western Hemisphere,) with sixty engravings, from original designs, and sixteen maps of the different sections of the U. States and the various countries of the Western Hemisphere, executed in the most beautiful manner on steel plates. By the author of Peter Parley's Tales.

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"This is decidedly the best historical work for children we have ever met with. It is filled with *ideas* instead of dates. Let every child study this book three months *in his own way*, and he will have a better knowledge of the history and geography of his country than is often acquired by spending three years in the senseless operation of committing to memory page after page of the tiresome treatises in common use."—*Brandon Telegraph.*

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Probably there never has been a work of the kind received with so much favor and so quickly and extensively adopted in this country as Parley's First Book of History. This is written in the same attractive and entertaining manner, and where they are used, the study of History will become a pleasure rather than a task, as it has always heretofore been.

Published by CHAS. J. HENDEE, (successor to Carter, Hendee & Co.) and for sale by the Booksellers and Traders throughout the United States.

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THE YOUNG FLORIST, or Conversations on the Culture of Flowers and on Natural History, with numerous engravings, from original designs. By Joseph Buck, Superintendent of the Horticultural Garden, Lancaster, Mass.

☞ This work consists of dialogues, between Cultivators, the Scenes of which are laid in the garden and the fields, so as to impart reality and animation to their inquiries; it comprises the most practical directions on the culture of flowers, with which the author has endeavored to intermingle a taste for Natural History, by introducing many facts relative to insects, &c. that naturally suggest themselves in the culture of a Garden. For sale by RUSSEL, SHATTUCK & Co. j 11

COMMENTARY ON THE NEW TESTAMENT. The subscribers have the satisfaction of announcing that they have engaged the services of a gentleman of the Unitarian denomination, of distinguished reputation as a Biblical scholar and practical clergymen, in the preparation of a Commentary on the New Testament, for popular use. It will be issued in duodecimo volumes, of the size of Barnes's Notes, and with as much rapidity as the nature of the work will admit. The first volume will probably be published in the course of the ensuing autumn. JAMES MUNROE & CO. 134 Washington St. opposite School st. j 26

HARVARD UNIVERSITY.

THE Medical Lectures in Harvard University will begin at the Massachusetts Medical College, Mason street, Boston, the first Wednesday in November next, at 1-4 before nine, A. M., and will continue three months. For one month after the end of the course, Lectures will be delivered in the College, and the Dissecting Room will be open to such Students as may remain, without additional fee. Such Students may also attend the practice of the Massachusetts General Hospital.

Anatomy and Operations in Surgery, Dr Warren.
Chemistry, Dr Webster.
Materia Medica, Dr Bigelow.
Midwifery and Medical Jurisprudence, Dr Channing.
Principles of Surgery and Clinical Surgery, Dr Hayward.
Theory and Practice of Physic, Dr Ware.

Clinical Lectures will be delivered as usual on the cases in the Massachusetts General Hospital.

NEW DISSECTING ROOM.

A new Dissecting Room is now building, and will be finished before the Lectures begin. It will occupy all the vacant land at the east of the Medical College. Every care is taken to make this important part of a medical school as perfect as possible, so that it may furnish to the Student ample facilities for prosecuting his anatomical studies. The legal enactments of the State, so liberally and so wisely framed, will be faithfully and thoroughly applied to the accomplishment of their important objects.

WALTER CHANNING, *Dean.*
July 13, 1836. epis Nov. 2

DIVINITY SCHOOL OF HARVARD UNIVERSITY.

STUDENTS are admitted at the commencement of the academical year, passing an examination in Hebrew Grammar and the first ten chapters of Deuteronomy. Entering at other times, they are received to an advanced standing. If unknown to the Faculty, they are to produce satisfactory testimonials as to their character; and, if not Bachelors of Arts, they must have read Virgil, Cicero's Select Orations, Sallust, Jacob's Greek Reader, the extracts from the Historians and Orators in the first volume of Collectanea Græca Majora, Butler's Analogy, Locke's Essays or some other accredited treatise on Intellectual Philosophy, Paley's Moral Philosophy, or some other standard work on Ethics, and some approved compendium of Logic, Rhetoric, Geography, Arithmetic, Geometry and Algebra.

Candidates for admission to an advanced standing are to show that they have been engaged in the study of Theology as long as the class which they propose to join, and they are to be examined in the pevious studies of that class.

Charge for tuition, rent and care of room and furniture, and use of class books, amount to $66 anually. Board may be had in the College commons. Each student must possess a copy of the Old and New Testament Scriptures in the original languages, the latter in Griesbach's edition. A copy of other class books is furnished on loans by the institutsn. Indigent student are aided from foundations and other sources. Three years, including vacations of ten weeks in each year, complete the term of residence.

Applications for admission are made, and the examination begins at the subscriber's lecture room, in Divinty College, at half past 8 o'clock, A. M. of the day before commencement.

Persons who have not studied Hebrew may be prepared for the examination in that language, if they reside in Cambridge for the purpoes, from the second week in July.

JOHN G. PALFREY.
Dean of the Faculty of Theology.
Cambridge, June 14.

THE OLD WORLD AND THE NEW; by Rev. Orville Dewy. A fresh supply just received by JAMES MUNROE & CO. 134 Washington st. j 23

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JUST PUBLISHED, by PERKINS & MARVIN, 114 Washington-street, Boston, and for sale at the principal Bookstores, EL INGENIOSO HIDALGO DON QUIJOTE DE LA MANCHA, por DON MIGUEL DE CERVANTES SAAVEDRA, in 2 vols. large 12mo. amended and corrected by FRANCISCO SALES A. M. *Instructor de los idiomas francés y español en la Universidad de Harvard, en Cambrigia;* with Notes of the Spanish Academy, and the respective editions of its illustrious members, Pellicer, Arrieta, Clemencin, and of the present editor.

Besides the portrait of the author, and a map of a part of Spain, containing the places through which Don Quixote travelled, and the sites of his adventures, there are ten illustrations of his exploits, and of the mishaps of his esquire, Sancho Panza, all engraved on copper plates. The portrait and illustrations are by D. C. Johnston, and the map by G. W. Boynton.

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